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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

₹. 50/-

Books Written by Shri Gurudev Dr. R. D. Ranade

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Musings of the Editor...

Esteemed Spiritual Aspirants,

We are back to greet you through these spiritual pages to energize you.

...the changing seasons of the year teach us how to adjust and live happily enjoying their diversity and harmony with equanimity. To come to ponder over it everything passes, everything palls and everything perishes. That's why the poet Shelley put it so beautifully asking a Rhetorical question to the West Wind, in his Ode to the West Wind: 'O Wind, if winter comes, can Spring be far Behind?'But the human mind is habituated to think the period of winter -sorrow, pain, grief, difficulties- as longer than that of Spring. Our mind is yet to learn to face difficult times not only with patience but with courage and confidence as well. The four seasons in nature are symbolic conveying us the message -Read how Cecil Francis Alexander puts it :

Spring-

The fields are rich with daffodils,
A coat of clover cloaks the hills
And I must dance , and I must sing
To see the beauty of the spring.

Summer-

The earth is warm, the sun's ablaze

.It's time of carefree days;
.And bees abuzz that chance to pass
May see me snoozing in the grass.

Fall-

The leaves are yellow, red and brown,
.A shower sprinkles softly down;
The air is fragrant , crisp and cool,
.And once again I'm stuck in school.

Winter-

The birds are gone, the world is white,
The winds are wild, they chill and bite,
The ground is thick with slush and sleet
And I can barely feel my feet.

The last is done, the next is here,
The same as it is every year;
Spring-then sunshine- autumn-snow
That is how each year must go.

How true! The poem is self-explanatory and suffused with the philosophy of life. The spokes of Time-Wheel move on unhindered and we must practise to adapt the the changing times without grubling. Let's learn to face everything with heart within and God overhead.

* * *

A number of articles in this issue- Vishwaroopa, Blessings of Saints, Notes on Hinduism, God-vision, God-experience, Echeons- open up a world beyond the world toward God-

realization. We Heartily thank all the contributors for enriching our journal.

We are beholden to the Chairman, Secretary and all the Members of the Board of Trustees for their cooperation and inspiration in bringing out this issue.

Our thanks are also due to the entire team at the Impressions for the neat and impressive printing.

May you have an insightful journey along the Pathway to God. All through the year 2020.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from Secretary's Desk ...

।। न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानषु:।।

-Krishna Yajurveda

(Not merely by doing good work, by leading a pious family life and donating money, but only by doing all these with the mind of renunciation will lead us to the "Bliss" of the highest order.)

"Jai Shri Gurudev"

Beloved Readers,

We, the Trustees of ACPR are very much pleased to approach you through this note.

Religion (Dharma) basically aims at training the faith of Human being to attain the supreme Lord, holistically. Philosophy aims at training the intellectual part of the humanity to seek the Godliness holistically. ACPR basically aims at training both faith and intellectual part of humanity ultimately to express the Mystical power of the Soul. ACPR is with the global mission of "One world, One God and One Humanity" has been carrying out its activities and ever striving to conduct the functions as per the charter of objectives laid down by Gurudev Dr. R. D. Ranade.

It is our bounden duty to remember the personalities who have extended their helping hand and fostered the development of our institution.

2016 to 2019 is a remarkable period in the course of ACPR's functioning. After the mega event of National Conference in May 2016, the ACPR carried out varied activities of renovation of building, library upgradation with new sections, publications of various books, Conferences focusing on the younger generation along with our regular activities of lectures and other activities. All these activities happened only with the help extended by several philanthropic personalities.

It is said, "Charity begins at home". As per Indian Scriptures charity begins in mind. The feeling of renunciation i.e. "Tyaga" purifies our mind, body and soul. That is the Pathway to the Eternal happiness. Dana-Charity with pure mind sanctifies the process of activities carried out by the receiver. So a selfless donation i.e. Dana is a process of double purification. ACPR in all its activities keeps these maxims in mind and never takes a commercial angle in accepting donations.

It is very difficult to spell out the names of all the philanthropic donors in this note. There are some personalities who have extended their support in all the three forms of Tan-Man-Dhan.

Dear readers, we reaffirm our dedication to carry out the activities of ACPR as per the frame work laid down by revered Shri. Gurudev. We seek the blessings of you all in furthering the mission ACPR as a "Global Centre of Rational Mysticism".

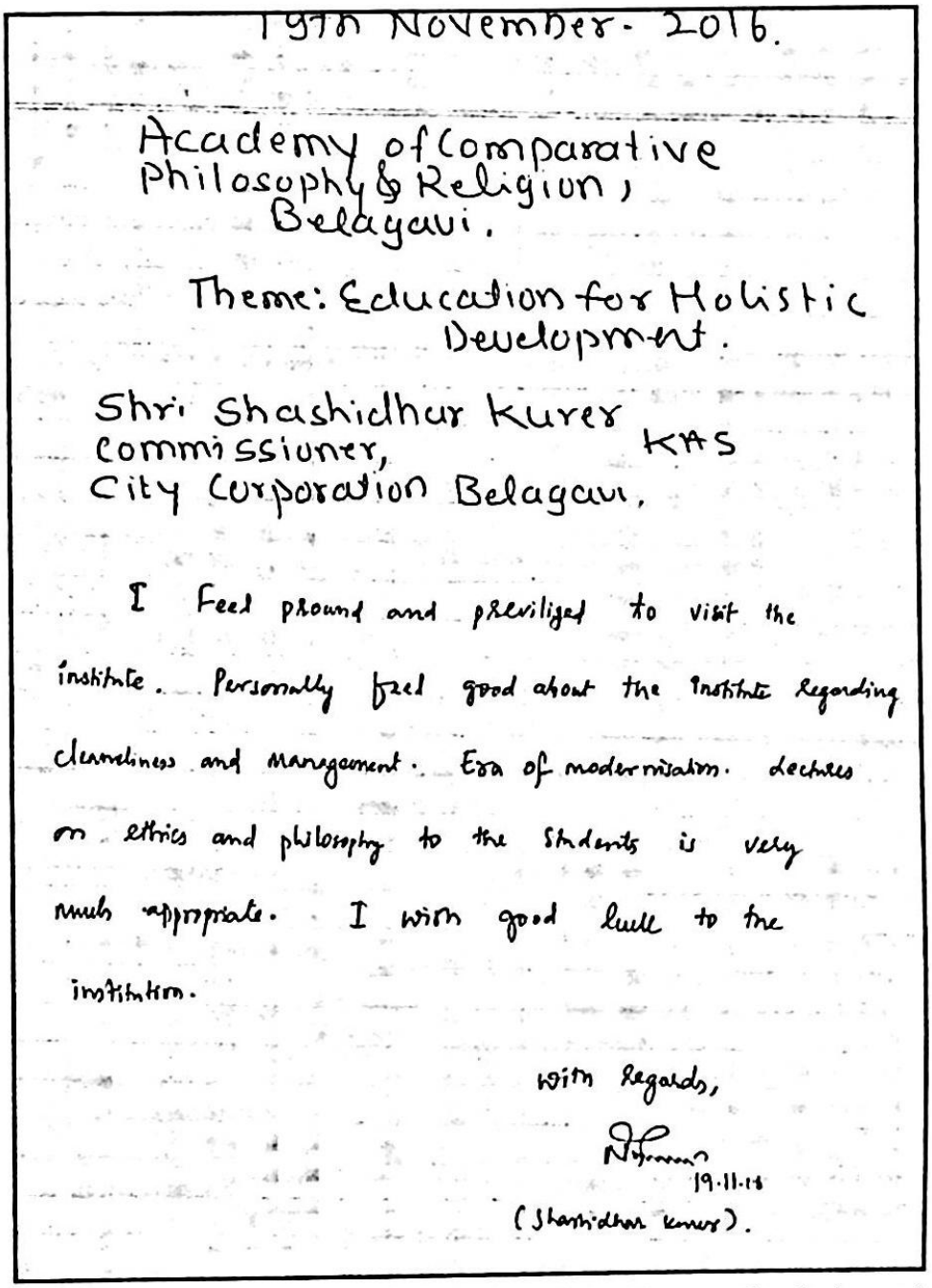
Thank you one and all,

Sadguru Maharaj ki jai

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

I. Visitor's Response

(Date 19-11-2016)



19th November- 2016.

Academy of Comparative Philosophy & Religion, Belagavi.

Theme: Education for Holistic Development.

Shri Shashidhar Kurer KAS
Commissioner,
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I Feel proud and previliged to visit the institute. Personally feel good about the institute regarding cleanliness and management. Era of modernisation. lectures on ethics and philosophy to the Students is very much appropriate. I with good luck to the institution.

with Regards,

19.11.16

(Shashidhar Kurer).

I. I feel proud and privileged to visit the institute. Personally feel good about the institute regarding cleanliness and management. Era of modernisation lectures on ethics and philosophy to the students is very much appropriate. I wish good luck to the institution.

Shri. Shashidhar Kurer
Commissioner, City corporation
Belagavi

The Examples of 'Anyonya' 'Alamkara' - Anonymous

On the Parity Between Devotee and God as in Tulsidas

मैं मझधार का माँझी हूँ,
तुम भव-सागर के केवट हो।
जब कृपा नेर मुझ दास पर हो,
तब नैया गंगा के तट हो ।।१।।
मैं सुरसरि पार उतार दिया,
भव-सागर पार लगा देना।
जिस चोले में जन्म लिवूं भगवन्,
तुम अपना दास बना लेना ।।२।।

Courtesy : **Ranade R. D. (1997-140)**
'RS', SGRST Nibal R-8.

that "Mutual love is possible only after mutual perception and inspection";

मैं तू मोहिं देखे हौं तोहि देखूँ
प्रीति परस्पर होई।

"I shall love you, O God", says Raidas, "only if I am able to see you as you are able to see me, everybody knows; but unless you endow me with the power of seeing you, there can be really no love between us." Then again says Raidas, "Thou art a repository of virtues, as I am a repository of vices:

गुन सब तोर मोर सब अवगुन।

Ungratefulness is writ large on every inch of me :

कृत उपकार न माना।

I and thou, mine and thine have rent a wedge in human existence. It is only when this duality ceases, that one could cross the sea of life by the grace of God:

मैं तैं तोरि मोरि असमझि सौं

कैसे करि निस्तारा।

Hence Raidas implores God to give him His Darshana. Unless God shows Himself to him, says Raidas he will never be able to love Him. Real love of God, in fact, depends on the actual perception of God.

Exposition :

The prayer we may consider is : मैं मझधारा का माँझी हूँ from an unknown poet. We all know that when Rama wanted to cross the river Ganga at Ramchaura Ghat, the Mallah, who was in mid-river, would not go near the shore for fear, as Tulsidas expresses it elsewhere, that his boat might be turned into a damsel by the pollen of Rama's feet. If his boat was turned into a damsel, he would lose his only means of subsistence. Hence, as Tulsidas expresses it, the Mallah requested Rama that he might be allowed to take away the रज or pollen from off his Padakamala, as there was an uncanny power of personification (मानुषीकरण) in that रज

तरनिउँ मुनिघरनी होइ जाई।

The same idea has been expressed by Tulsidas in his Kavitavali also; the people in Panchavati were afraid lest, due to the presence of Rama in Panchavati, all the stones in Panchavati might be turned into damsels.

We have to notice a further point in the story. In reply to a query by Rama as to what were his charges for carrying him across the river, the Mallah answers, "No charges! Two of the same trade do not charge each other. A doctor does not charge any fees on a doctor, nor a barber on a barber. I am a Mallah, you are a Mallah. I carry you beyond the river Ganges, you carry me beyond the ocean of existence." So the Mallah insists on an absolute parity between himself and God. But this is a sort of a parity in which one side is loaded very heavily against the other. Crossing the river and crossing the ocean could not be compared to each other and hence in reality the argument of parity does not hold. On the other hand, when the Mallah asked Rama to sit in his boat, he was not sure whether he would be able to carry the boat to the other shore by his own individual effort. So unless God conferred His grace on him, it would not be possible for him, he says, to carry Rama Himself to the other shore.

So, we may say that the parity insisted on by the Mallah is a parity only by sufferance.

3. Lyrical Prayers as in Surdas and Bahiro—

(i) Surdas — When we talk of lyrical prayers in Hindi Literature, we cannot have any other idea in our mind except that of Surdas, who is the greatest Hindi lyrical poet. In one very famous poem: अबकी राखि लेहु भगवान (S.B. 142) Surdas gives us a saint's prayer to God to guard him from evils coming from opposite sides. He takes the illustration of a sparrow on a tree being shot by a huntsman from below, and pounced upon by a hawk from above:

दोउ भाँति दुख भयो कृपानिधि।

In such a pathetic situation, the sparrow lifts herself emotionally towards God and prays to Him to protect her from the opposing evils. In a Marathi poem also there is a good reference to this story:

तपिपीलिकारूपें हरि प्रगटला
अवचित डंखला पारध्यासी
बाण पारध्याचा लागे ससाण्यासी
....
बाण लागताचि गतप्राण झाला
रक्षितो भक्ताला येणें परी।

Now, in this poem, the author brings in only a Pipilika or an ant, which is capable of stinging the huntsman and making him shoot off the mark, but not capable of killing him. Surdas has thought better. He has brought in a serpent. The serpent stings the huntsman, and the arrow, which was originally aimed at the sparrow, hits the hawk. And so the huntsman dies on account of the serpent's bite, and the hawk dies on account of the huntsman's arrow. So both these opposite evils are destroyed by the grace of God.

In this connection, the present writer is reminded of a famous Sanskrit verse which, runs thus—

तकान्तं वक्ति कपोतिकाऽऽकुलतया नाथान्तकालोऽधुना
व्याधोऽधोध्दृतचापसज्जितशर: श्येन: परिभ्राम्यति।
इत्थं सत्यहिना स दष्ट इषुणा श्येनोऽप्यध: पातित:
तूर्णं तौ हि यमालयं प्रति गतौ दैवी विचित्रा गति:।।

Here also the author brings in a serpent. Surdas has followed him, and it was due the grace and protection of God, that the sparrow was saved from both the huntsman and the hawk. In this way, whenever we find ourselves in a critical situation..... that it is both real and unreal :

कोउ कह सत्य झूठ कह कोऊ जुगल प्रबल करि मानै।

But Tulsidas says that he has transcended all these delusions because he has realised the self : जो आपहिं पहिचानै. It may be seen that we are preferring the reading तुलसिदास परिहरै तीनि भ्रम जो आपहिं पहिचानै to the reading तुलसिदास परिहरै तीनि भ्रम सो आपहिं पहिचानै. According to the one, only he can transcend the three delusions who has realised the self; according to the other, unless we have transcended the three delusions we cannot realise the self. This raises a very important philosophic question. How are the two things related - transcendence of delusions and the realisation of the self? Which is the cause and which is the effect? It may be said that the two are interdependent like the obverse and the reverse sides of the same coin, that neither could be achieved without the other, and that, if at all, the two are achieved simultaneously. If we were, however, to choose between the two alternatives, we would rather say that he who has realised the self will alone be able to transcend the delusions and nobody else.

Those, however, who have been technical students of the Vedanta Sutras know that this three-fold distinction of reality, unreality and real unreality has a firm grounding in the Vedantic systems. Reality was aimed at by Ramanuja unreality by Shankaracharya, and real unreality by Nimbarka. Many great scholars have spent their brains on the correct interpretation of the Sutra of Badarayana अहिकुण्डलवत् and discussed *ad nauseam* whether the serpent is real, or the coil is real, or both the serpent and the coil are equally real. All these doctrines Tulsidas sets aside and preaches a doctrine of Self-realisation.

Couratesy : **Ranade R. D. (1997: 54-57)**
'Pathway to God in Hindi Litreature',
Shri Gurudev Ranade Samadhi Trust, Nimbal R. S.

Compiled by
Dr. K. B. Dabade
Udupi

A Re-Vision of God-Experience

(Based on notes and speech on **'Milton and Kuvempu'** in a State-Level Seminar on **'Religion and Poetry'** held on 28-9-2008 at L.B. and S.B.S. College, Sagar, Shimoga District, Karnataka State)

For the purpose of brevity and clarity, let us start with a few workable definitions : **religion** is a set of beliefs and practices; **poetry** is an energetic use of language; and **propaganda** is faith in spreading what one believes to be true.

Truth is its own proof, whether it is historical, scientific, poetic or mystic, but it takes time to be proved. Mystical experience is a contact with the Infinite. Sometimes it is called the union of oneself with God or as the merging of the individual soul with the universal soul. But God is not necessary for mysticism as presented in Buddhism (agnosticism) and Jainism(atheism) theoretically. (GOD= Generator, Operator and Destroyer). Mysticism is beyond language, and therefore, beyond poetry. Language and poetry may become obstacles or means or media for communication.

Let us distinguish some inter-related terms with suitable examples: **Religion** may be based on fear, institutional behaviour, theology or dogma, morality, rituals and festivals as in Catholicism and Protestantism; **Metaphysical** means above the physical or the materialistic like Plato; **Philosophical** means loving knowledge like Kant; **Mystic** is mysterious, irrational or rather supra-rational, and rational intellect cannot be its judge as exemplified by Sri Ramana and Paramahamsa; **Spiritual** is related to breathing, aspiration (not ambition) and meditation (diving into oneself) as found in Sri Aurobindo and J. Krishnamurthy.

As regards poetic (literary) expression of mystical experience, allegory is successfully used by Dante in Italian and Chamarasa in Kannada. Lengthy narratives from Homer to Aurobindo, or Pampa to Kambar include mysticism. In shorter poems of Blake, Emily Dickinson, Dasas and Sharanas also it is found. In dramas of T. S. Eliot and novels of Tolstoy we find it. The works of Milton, Dostoevsky and Lawrence are rather debatable. Hardy's *'Tess of the d'Urbervilles'* and Hawthorne's

'The Scarlet Letter' are less religious and more agnostic. Even *'King Lear'* of Shakespeare is analysed in terms of spirituality.

As a historical fact, European renaissance released a lot of energy for explorations in various fields. **Catholicism** has greater faith in institutionalised religion, **Protestantism** asserts direct communion with God, and **Puritanism** advocates abandoning bodily pleasures. To use English words for Indian religions, Jainism, particularly the Digambara sect, is puritanical; and the difference between Veerashaivism and Lingayatism is the one between Catholicism and Protestantism. Society needs institutions and institutions need rules and regulations with their own prescriptions and prohibitions. When 'do's and don'ts' of institutionalised religion become stagnant, spirituality again and again seeks liberation. New institutions are constituted around these liberators.

Sri Aurobindo's spirituality and settling in Pondichery (then a French colony) are interpreted by some historians as an escape from British persecution. J. Krishnamurthy's dissolving the Order of Stars built around him is quite protestant . J. K's 'being' and Aurobindo's 'becoming' pose a contrast to the faith in 'doing' held by activists, whether leftist or rightist. Ramana and Paramahansa were blissful in their mystic trance whereas Aurobindo, Vivekananda and Krishnamurthy 'propagated' Indian spirituality. Aurobindo's Ashram has become *'Sthavara'* (stationary, but not static nor stagnant) and Krishnamurthy became a *'Jangama'*, a wandering Buddha. Ramakrishna ashrama has become institutionalised with its own concepts of initiation (Deeksha) into Swamihood. Even the adjective *'Maharshi'* sometimes attached to Sri Aurobindo and Sri Ramana, like the epithet *'Avadhuta'* applied to Paramahansa, are considered a part the hidden agenda of Brahminization by some activists, intentionally or unintentionally equated/confused with Sanskritigation and/or priestoihood leading to exploitation.

Milton (1608 - 1674)

Milton's famous epic **Paradise Lost** in 12 Books deals with i) Rebellion of Satan and punishment, ii) Temptation and fall of Adam and Eve, and iii) God's promise and banishment. The less famous **Paradise Regained** in 4 Books deals with Jesus's successful resistance to Satan's

temptations. In neither does Milton deal with the spreading of Christiandom. Critics and poets have praised and condemned Milton for various reasons of their own, analysing the inner conflict within Milton. The sanest one, seems to me, is by E.M.W.Tillyard : " **Paradise Regained** is not a continuation of **Paradise Lost,** but a correction to his belief at the time of composing **Paradise Lost .**"

The favourite passages from Milton for text books in universities are from Books I, II & IX of **Paradise Lost.** The first two deal with the fall of Satan and the ninth with his temptation of Adam and Eve. In post-graduate syllabus of some universities the 'temptation' of Eve by Satan is mentioned as 'seduction' of Eve. The teachers and students are usually fascinated by Blake's comment that Milton " was a true poet and of the Devil's party without knowing it." The ignored part is that Blake was just a visionary sculptor and epics have an architectural pattern. The entrance is so decorated that images in the inner corridors are rather overlooked and the innermost idol in the shrine is seen only in a dim light. In **Paradise Regained** the inner illumination outshines the outer darkness.

The main characters in **Paradise Lost** may be classified into three groups. Adam and Eve form one group. But God and Satan have their own followers. The team of Satan contains Beelzebub, Moloch, Belial, Mammon, Sin, Death, etc... The team of God includes the Son, Uriel, Gabriel, Raphael, Michael, Abdiel, etc.... Satan and his team predominate Books **I, II** and **IX** and the team of God are spread throughout the epic.

Let us introduce the members of the teams with their function in the epic. In the team of Satan , 1) **Moloch** vehemently advocates an open-war against God **(II)**; 2) **Belial,** the intellectual , pleads for a patient bearing of the punishment and they would get used to hell-fire in due course of time**(II)** ; 3) **Mammon,** the opportunist, wants to exploit the resources of hell and build an empire **(II)** ; 4) **Beelzebub** cleverly advocates indirect revenge on God by corrupting his favourite new creations **(I, II)** ; 5) **Sin,** the female, springs from the head of Satan, has incestuous union with her father and gives birth to Death **(II)** ; 6) **Death** chases his mother and rapes her **(II).**

In the team of God, 1) **The Son** freely offers himself as a ransom for Man **(III)** , descends to Eden and announces doom on Adam and Eve and

Satan (X), and intercedes God to send Michael to Eden (XI); 2) Uriel, the Sun-spirit, unsuspectingly shows the way to Earth to Satan who has disguised himself as a young angel from heaven curious to behold the new creation (III); 3) **Gabriel** discovers Satan in his attempt to tempt Eve in her dream, and Satan runs away from a probable fight with him (IV) ; 4) **Raphael** warns Adam and Eve of danger, tells them about their enemy and its cause (V). He also recounts the war in heaven (VI), creation of the earth by the Son of God (VII) and explains stars and heavenly bodies (VIII) ; 5) **Michael** reveals the future to Adam and the hope of redemption, shows the vision of world - history till the flood (XI) and history of Israel after the flood till the coming of Christ (XII); 6) **Abdiel** , as a champion of truth, prefers to serve God and fights Satan (VI).

The team of Satan dominates **Books I & II** and their captain succeeds in Book IX. Remaining Books are usually the unheeded inner corridors. Abdiel's energetic righteousness foretells that of Christ in **Paradise Regained.** To give an Indian analogy, **Paradise Lost** is like the Chennakeshava Temple of Belur, where people go to see mainly the shilabalikas in the exterior, but God is saved by the legend of Jakkana, the sculptor and architect, and his son Dankana regarding the statue of Kappe Chennigaraya. But **Paradise Regained** is like the monolithic Bahubali of Shravanabelagola where the statue overtops the hill on which it stands.

Kuvempu (1904 - 1994)

Kuvempu is a prominent Kannada writer of the pre-Independent rennaisance era. As a nature - poet he was influenced by Wordsworth, as a playwright he tried to follow Shakespeare and as an epic-poet his model was Milton. His epic **Shri Ramayana Darshanam** has brought him Jnanapeetha Award. Critics of the modern school say he was greater as a novelist than as a poet, and those of the protest group uphold the rebellious and 'rational' spirit in his writings.

He was brought up in Shri Ramakrishnashrama Ashram and naturally was influenced by Paramahamsa and Vivekananda. He also studied Sri Aurobindo. His faith in the concepts of Guru, prayer, rebirth and Atmashree is like hot ghee in the mouth for the modernists and the rebels; they cannot swallow it nor can they spit it out.

The influence of Milton on his epic is observed in his high-seriousness, grand style, epic-similies and use of sanskritized words. But the differences are not to be ignored. Milton narrated a new story not used in Western epics till then. Kuvempu re-wrote the age-old story of the Ramayana as a re-casting of old gold to suit new taste. Kuvempu shows a greater interest in the variety of human nature than Milton, whose concern was limited to the first parents of humankind and their Saviour. Personally Milton suspected women's charecter and the story of the fall of man through woman suited him. But Kuvempu trusted womanhood and upholds what is called 'sthreedharma' or 'ಹದಿಬದೆಯ ಧರ್ಮ'. As an epic-poet Milton hardly shows a sense of humour, but Kuvempu can create fun even in high-seriousness, as evidenced in Rama calling Sita a jungle-monkey in her attempt to cook with wet fuel brought by Lakshmana, and in the fight of gigantic Kumbhakarna a tiny monkey called Gaja tickles him to everyone's laughter. Milton tries to be logical since his aim is 'to justify' the ways of God to men, but Kuvempu can be boldly illogical as seen in Rama's mystic movement towards the cursed stone of Ahalya. In Milton the promise of redemption is only to man and not to Satan. But in Kuvempu even the greatest sinner has a scope of redemption in the larger system of creation. The charecter-sketches of Manthara, Kaikeyi and Vali prove it. Even Ravana and Kumbakarna are given a visionary promise of redemption in thier rebirth as Lava and Kusha . For analysing this last difference we have to consider the concept of Evil in Christian and Hindu religions, which is beyond the scope of this article.

In the words of Dr. Shankar Mokashi Punekar, "The unconscious overshadowing of Milton's revolutionary personality on Satan's character enhanced the value of **Paradise Lost** as ***a poem***, but reduced its possibilities as ***a holy book....*** By the elimination of Puttappa the rebel from **Shri Ramayana Darshanam,** Puttappa has enhanced these possibilities, whether they are actualised or not."

I conclude with an English prose-rendering of my Kannada quatrain which blends the essence of Kuvempu's epic-characters with his attitude towards languge-policy in India.

The Suggestive Formula of Kuvempu

" Shri Rama is the idol of the Indian, and the kidnapper of Sita was the English Ravana. The blessed spirit of Kannada is Anjaneya; Hindi is Manthara to us, and Sanskrit Shabari."

ಕುವೆಂಪು ಧ್ವನಿಸೂತ್ರ

ಶ್ರೀ ರಾಮ ಎನ್ನುವುದು ಭಾರತೀಯದ ಪ್ರತಿಮೆ, ಸೀತೆಯನು ಕದ್ದವನು ಇಂಗ್ಲೀಷು ರಾವಣನು।
ಕನ್ನಡದ ವರಯೋಗ ಆಂಜನೇಯನು ಸ್ವಾಮಿ ಹಿಂದಿ ಮಂಥರೆ ನಮಗೆ, ಸಂಸ್ಕೃತವೆ ಶಬರಿ॥

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God Fulfills Himself - देव स्वत:ला पूर्ण करतो

(Speech by Dr. Ashwini Jog at Gurudev Mandir
on inauguration of New section of library)

गुरुर्ब्रह्मा गुरुर्विष्णू गुरु देवो महेश्वरा

गुरु साक्षात परब्रम्ह तस्मै श्री गुरुवे नमः

ॐ नमो सद्गुरु परब्रह्म । त्वं निर्विकल्प कल्पद्रुम ।

हर हृदय विश्राम धाम । निज मूर्ति राम त्वं स्वयं ।।

आज २२ डिसेंबर श्री अंबुराव महाराज तथा बाबा यांची तारखेने ८६ वी पुण्यतिथी! मला वाटतं आजचा हा दिवस अतिशय भाग्याचा आहे. या कार्यक्रमाला त्यांचा आशीर्वादच लाभलाय अशी माझी दृढ श्रद्धा आहे.

महाराजांना बाबांना व गुरुदेवांना वंदन करून मी माझे मनोगत व्यक्त करते.

श्री गुरुदेवांचा आशीर्वादस्वरूप लाभलेलं ACPR च हे सन्माननीय व्यासपीठ सर्व जेष्ठ श्रेष्ठ अभ्यासक , ACPR चे कार्यकारी मंडळ , इथे जमलेला श्रध्येय श्रोतृवर्ग,

तुम्ही श्रोते जगदीशमूर्ति । तेथें माझी वित्पत्ती किती । बुद्धिहीन अल्पमती । सलगी करितों

प्रसिद्ध रुबायतकार ओमर खैय्याम म्हणतात सगळं काही आधी ठरलेल असत आपल्याला वाटत आपल्याला हा विचार सुचला म्हणून आपण अमुक या कल्पनेचे जनक आहोत पण हा विचार सुचणं हे सुद्धा ठरलेलं असत .भारतीय तत्वज्ञान हे विज्ञानधिष्टीत, सांगोपांग विचारपूवक असलेले तत्वज्ञान आहे ,जे जगाला ज्ञानाचा प्रकाश दाखवणारा दीपस्तंभ आहे ,गुरुदेवांचा पाश्चात्य तत्ववेत्यांचा हि उत्तम अभ्यास होता ,त्यांचे ते चाहते होते. गुरुदेवांनी त्यांच्या पुस्तकात बऱ्याच ठिकाणी त्यांचा उल्लेख ,त्यांचे विचार घेतलेलं आहेत. श्री गुरुदेवांनी ज्या उद्देशानी अउझठ ची स्थापना केली तो उद्देश सफल होण्यासाठी त्यांचीच कृपा हवी ,प्रेरणा हवी

गुरू गीतेमध्ये समर्थ म्हणतात गुरुमुखींचे महावाक्य बीज .....

प्रत्येक गोष्टीची वेळ ठरलेली असते .वेळ आली म्हणजे सर्व वातावरण त्या दृष्टीने अनुकूल व्हायला लागते .

इंग्रजी वचन आहे "God Fulfills Himself" अर्थात, देव त्याच्या इच्छा पूर्ण करून घेत असतो .

आजचा हा लोकार्पणाचा क्षण आहे तोही यायचीच प्रचिती देतो .

श्री गुरुदेवांना आपण सगळे सद्गुरू रूपात पाहतो, एका सहज भावाने आपल्या कुवतीनुसार आपण त्यांच्याबद्दल इतरांना माहिती सांगतो पण हि झाली आपल्याला भावलेली त्यांची मानसमूर्ती !

दासबोधामध्ये श्री समर्थ रामदासांनी सुद्धा सद्गुरुंचे वर्णन करण्याकरता सर्व उपमा देऊन पहिल्या आणि सद्गुरुस्तवन समासाच्या सरते शेवटी म्हणतात ,

म्हणौनी सद्गुरु वर्णवेना । हे गे हेचि माझी वर्णना ।
तिथं आमची काय कथा !
त्याच झालं अस कि

ॲडव्होकेट झिरली सर आपल्या सहकाऱ्यांसमवेत आदरणीय पद्माताईंना भेटावयास आले त्यावेळी ते म्हणाले हे ACPR चे काम कसे बरे पुढे जाईल ? कोण करेल हे काम ? लोकांना कसे बरे श्री गुरुदेवांचे वाङ्मय वाचावयास मिळेल ? आपल्याकडे अभ्यासासाठी जागा आहे पण लोकांना अभ्यासिकेमध्ये यावे आणि आल्यावर तिथे बसून अभ्यास करावा, श्री गुरुदेवांबद्दल ची माहिती ,त्यांचे चरित्र, तत्वज्ञ म्हणून ते कसे होते ,त्यांनी कोणते विषय हाताळले, का हाताळले, कसे हाताळले त्यामागे त्यांच्या विचारांची बैठक काय होती, पूर्वपीठिका काय होती, प्राध्यापक म्हणून ते कसे होते, त्याकाळच्या विद्वानानांची त्यांच्याबद्दलची मते, विचार,. हे आपण कसे बरे लोकांपर्यंत पोहोचवणार? असा प्रश्न पडला होता. आपल्याकडे तत्वज्ञानावर, गुरुदेवांवर अधिकाराने बोलतील असे वक्ते प्रत्येकवेळी उपलब्ध होतील असे ही नाही मग कसे बरे जमवावे सारे ?

चर्चेअंती असे ठरले कि श्री गुरुदेवांची वाङ्मयीन मूर्ती आपण सादर करण्याचा प्रयत्न करूया .

सत्य संकल्पाचा दाता ईश्वर असा म्हणतात त्यानुसार . "ALL Gurudev" हि संकल्पना पुढे आली . गुरुदेवांनी केलेले लिखाण, गुरुदेवांवर झालेले लिखाण अशा दोन मुख्य शाखा केल्या ज्या योगे सर्व साहित्याचे वर्गीकरण करायला, समजायला, शोधायला सोपे जाईल .

पण हे काम वाटले तितके सोपे नव्हते ,चुटकीसरशी होणारे हि नव्हते . त्याचा आराखडा काढल्यावर त्याची व्याप्ती लक्षात आली .

पण "आले देवाजीच्या मना ...." मग काय अवघड आहे हो ! साधक बंधू भगिनींना साद घालायचा अवकाश सर्वानी त्यांच्याकडे जे जे म्हणून होते ते ते आपली साखरकणा ची गुरुसेवा म्हणून आणून दिले .

कार्यभाग होत चालिला । तेणे प्राणी शोक जाहला ।।

विचारही सुचो लागला । दिवसेंदिवस ।। २।।

कार्याला यश येत गेली कि माणसाची उमेद वाढत जाते व दिवसानुदिवस नवीन कार्ये व यशाचे मार्ग सुचू लागतात

गुरुदेवांचे उत्तम, बिनचूक,शिस्तीने काम करणाऱ्यांवर विशेष प्रेम असे. मग ही जमवलेली वाङ्मयीन साहित्य संपदा गुरुदेदेवांना ज्या पद्धतीने जतन केलेली आवडली असती त्यानुसारच आपण ही ठेवण्याचा प्रयत्न करायला हवा असा विचार करून पुस्तकांना अतिशय नेटकेपणाने कव्हर घालून योग्य पद्धतीने नावे घालून द्यायचे असे ठरले. पण हा साहित्य खजाना उत्तम राहावा याकरिताहि सोय हवीच की! गुरूदेवांनी ती ही काळजी सोडवली. सर्वांच्या मन:पूर्वक सहभागाने हे मोहक, आगळं-वेगळं साहित्य दालन सर्व विद्यार्थ्यांकरीता, अभ्यासकांसाठी खुले झाले आहे पुस्तकांच्या, ग्रंथांच्या बाबतीत अस म्हणतात, When you open a book, you open a new world.

एखादे पुस्तक जेंव्हा आपण परत वाचावयास घेतो त्या प्रत्येक वेळी त्याच ओळींचा नवीन अर्थ उमगतो आणि मोठी मौज वाटते. इथे तर साक्षात गुरुदेवांनी लिहिलेली पुस्तके म्हणजे "देव वाणीच"

हि लायब्ररी म्हणजे जयातें कामधेनु माये। तयासी अप्राप्य कांहीं आहे। कीं।। याचा प्रत्यय सर्वाना नक्कीच येईल .

आज हा संकल्प गुरुदेवांच्या कृपेने, ACPR च्या सर्व सदस्यांच्या पाठबळाने, साधक बंधू भगिनींच्या शुभेच्छा नि मदतीने पूर्णत्त्वास गेला याचा मला अतीव आनंद होत आहे त्याबद्दल मी सर्वांची कृतज्ञ आहे. मगाशी म्हणल्याप्रमाणे God fulfills himself याचीच हि प्रचिती नव्हे काय ?

राजाधिराज सद्गुरूनाथ महाराज की जय

प्रा. डॉ. अश्विनी अविनाश जोग
सोलापूर.

देव स्वत:ला पूर्ण करतो - God Fulfills Himself

Speech by Dr. Ashwini Jog at Gurudev Mandir on inauguration of New section of library

Gururbrahmah Gururvishnu Gururdevo Maheshwarah

Guru Sakshat Parabrahmah

Tasmai Shree Guruve Namah||

Om Namo Sadguru Parabrahma|

Thou art wish fulfilling divine tree

Thou art resting place for each heart

Thou art truly Ram

Today is 22nd December, 2019, 86th Death anniversary of Shri Amburao alias Baba. It is the most auspicious day in my opinion. It is my firm, belief that we have his blessings for today's programme.

Before opening up my feelings offer my ardent adorations to Maharaj, Baba and Shri Gurudev.

Senior, scholarly seekers of blessed ACPR, all the members of ACPR and esteemed audience, I am small before you. Thou audience, embodiments of the Divine, with my limited knowledge, I present myself before you.

The renowned poet Omar Khayyam in one of his Rubayats says, 'all is Pre-determined'. We think that it occurred to me and that we are the originator of that idea but to think thus is also predetermined. Indian philosophy is a systematic and accurate science. It is a Light house for the world. Shri Gurudev had an in-depth study of the Western thinkers and he had high regard for them. He has made several references to them in his works. The purpose with which ACPR was founded only his grace and inspiration shall lead to success.

As Shri Samarth states in Gurugita, 'The word coming out of the mouth of Guru like a seed-word.'

For everything time is fixed and when the ripe time comes even the atmosphere gets favorable. It is said, 'God fulfils Himself' and this auspicious moment of opening us the library for the reading public is a

witness to the above saying.

We all revere Gurudev in the form of Sadguru. We tell others about him as per our capabilities, but this is only our mental picture of the Guru.

Even in his Dasbodh, Ramdas Swamiji attempted to describe the Guru using a number of metaphors and finally in his Sad Gurustavan he proclaims:

Therefore Sadguru is indescribable,

Here's this description of mine,

What more can we say?

....It all happened thus:

Once Hon. Secretary of ACPR Shri.Adv. M. B. Zirali along with his team of Trustees came to meet revered Smt. Padmatai Kulkarni and during the course our conversation he expressed his anxiety over the future of the Academy. He said, 'How will ACPR function in future? How can the vast treasure of Shri Gurudev's works reach the people? We have the space for study but people need to be drawn to the study of his works. The information about Shri Gurudev, his life and achievements, what kind of life he led as a visionary, how he studied, perform his Sadhana, what was the background of his spiritual sessions, what was his role as a Professor, what were the views of other contemporary Philosophers about Shri Gurudev,all these need to reach out to the people. How can it be done? How can we gather those who can speak with authority on Shri Gurudev and his philosophy, when we cannot be sure of finding such scholars?

Towards the end of the discussion over the above issues it was decided to present all the works of Shri Gurudev under a single roof.

Where there is a will there's the way and where there's the Divine will, things materialise. 'All Gurudev project' cropped up in our minds. The works were classified into two categories as the works of Gurudev and works on Gurudev.

But it was not so easy as it appeared. It was a Herculian task indeed, couldn't be finished within a twinkling of an eye. We realized the vastness of the project when its framework got ready.

But all can be done if the God-touch is there; Several Sadhaks came

forwarded with whatever literary treasure they had of Gurudev. Each one rendered a helping hand.

As we started succeeding step by step in our noble endeavor we were enthused and novel ideas started occurring to us.

Shri Gurudev loved those who were accurate, disciplined and excellent in their work. Therefore we thought, we must arrange these books in such a way as Shri Gurudev would like it. Therefore it was decided to bind all the books uniformly with labels so that the books would remain intact for years to come. But where and how to arrange for students and readers? Gurudev solved that problem as well. Regarding books it is said, when you open a book, you open a new world.

Whenever we lay our hand upon a book every time it reveals new meanings and reading becomes a great joy. And here were the books written by the great visionary Shri. Gurudev, virtually the Divine words.

We are sure this library will be a Kamdhenu, nothing unattainable in this literary treasure land.

I am extremely happy and indebted to all my brothers, Sadhaks and members of ACPR whose cooperation and assistance helped in the success of this task. After all, isn't it 'God Fulfills Himself'

Glory to Sadguru.

English Translation by
Editor- in- Chief

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The Echelons in Mysterium Tremendum-Vishwarupa

Introduction

While unfurling the Divine Canvas of Vishwarupa, Cosmic Atman, Great Tranfiguration, Mysterium Tremendum in his various works Prof. Ranade not only depicts the occasions fully but puts them in echelons. One only has to stand gaping at the panaroma.

Enumeration of Vishwarupa Occasions

a) As encountered in Prof. Ranade's works

i) In his book A constructive survey of Upanishadic Philosophy, he accounts for Vishwarupa as depicted in Svetasvatara, and Mundakopanishad, hinting the similarity of the expression of Xenophanes with that of Svetasvatara. "In the last passage from Svetavatara, which in the spirit of Xenophanes, tells us that God is all eye and all ear, with his face everywhere, his hands and feet everywhere, who creates the beings of the earth and the fowl of the air, and brings into being both the heaven and the earth." writes Prof. Ranade.

As against this Prof Ranade states, "... in the Mundakopanishad we find the description of the Cosmic Person with fire as his head, the sun and the moon as his eyes, the quarters as his ears, the Vedas as his speech, air as his Prana, the Universe as his heart, and the earth as his feet."

ii) Whereas in his book, "The Bhagavadgita as a Philosophy of God Realization, we encounter the following :-

a) "... the idea of Vishwarupa ... probably first originated with the Purusa Sukta" says Prof Ranade. Purusa Sukta appears in the texts of all the four Vedas. It adumberates Purusa (He) as having thousands of heads, thousands of eyes, thousands of hands and feet, who surrounds this universe only with his ten measure stature and stands outside it.

b) The second occasion is when Lord Narayana unfolds his cosmic form to Vasu-Uparicara. The original text appears in Mahabharata Shanti Parva, Chapter 336, verse 12, which Prof. Ranade quotes as reference.

c) The third occasion is when Lord Narayana imparted to Narada the secret of Spiritual Life and we are told in the Mahabharata that Narada had a vision of the Visvarupa of God. (Shanti Parva Chapter 339, Verse 336 to 343)

d) The Fourth occasion is the famous unfoldment and the great tranfiguration shown to Arjuna by Lord Krishna on the battle field of Kurukshetra.

iii) In *Mysticism in Maharashtra*, Prof. Ranade sets forth to describe Arjuna's vision of the Cosmic Lord as depicted by Jnaneshwara in detail.

iv) In *Pathway to God in Kannada Literature* he touches upon the Vishwarupa shown by Shiva to Rama in a significant way (we will come to this later)

b) In addition we meet with Vishwarupa events as follows

I) In the Mahabharata 'Vana' Parva chapter 188, where Lord Krishna lying in a bed perched on a tree surrounded by the ultimate delusion waters (pralaya period) admits sage Markandeya into his body where the latter has a vision of Vishwarupa.

ii) Also in 'Udyog Parva' Chapter 131, when Duryodhana wanted to capture and imprison Lord Krishna, who had come for making peace with the Kourawas, Lord Krishna showed his Vishwarupa to the assembled multitude.

iii) Bhagvata refers to Vishwarupa shown by Lord Krishna in his childhood to Yashoda in Section X, Chapter 8 verses 37 & 38.

iv) There is one more reference in the Bhagvata Section X Chapter 39, verses 43 to 55, where Akrura is bestowed with the Cosmic vision.

Vishwarupa Echelons

According to Prof. Ranade the grading of the various Vishwarupa descriptions assumes the following form

a) "... It is true at the same time that the Mundakopanishad borrows the idea (of Vishwarupa) from the Purushasukta ..."

b) "... We have in embryo a description of the Vishwarupa (in the Mundakopanishad) which later became the theme of the famous Eleventh Chapter of the Bhagwadgita on the transfigured personality of Krishna..."

c) As again "... We have a miniature description of the Vishwarupa in the Munduka which we find more fully developed in the Bhagvadgita."

d) Prof. Ranade speaks of Vasu Uparicara's vision "... It was in fact a sort of miniature Vishwarupa which Narayana unfolded to Vasu Uparicara"

e) Regarding Narada's vision "... It was almost a replica, an earlier replica of the Vishwarupa which Krishna later showed to Arjuna..."

f) Regarding XI Geeta Chapter"... In the great theophany in the eleventh chapter of the Bhagavadgita, we are lifted from the earthly region to the celestial, and there brought face to face with the manifestation of God, as He pervades the whole universe ..." and also as "... The great transfiguration which Krishna underwent..."

g) "We have got similar experience narrated in the Sivagita. I requrest you to read the third, fourth and fifth chapters of the famous Sivagita. ... The description that is given in the Sivagita (vision of the Universal Self, Vishwarupa shown to Rama by Lord Siva) is better than any similar description elsewhere, for example, that in the Bhagavadgita itself. The relationship between Arjuna and Krishna is not on that high level as between Rama and Siva here ..."

Poetry or Fact

While expatiating on Arjuna's cosmic vision Prof. Ranade remarks "...As to how far this space-filling form of God, as itself filled with an infinite number of divine faces, eyes, hands and feet, could be regarded as a mystical fact or a poetical description ..." or elsewhere "How are these points of views to be reconciled? Is God with hands and feet? Are these merely imaginary? That is the important question." and answers emphatically that "... These are mystical manifestations, and it is these which Bhagavadgita has described ..."

It is also a very remarkable statement in case of Vasu Uparicara's vision of Narayana as depicted in the Mahabharata Verse referred by Prof Ranade, since there is no mention of "miniature Vishwarupa". The literal translation of the verse goes as "At that moment Puran Purusha Lord of all Gods Bhagwan Narayana being very pleased showed Himself to the King (Vasu Uparicara), but nobody else could have this vision."

We have no further remarks here. We stand gaping at the mystical stature of Prof Ranade, who could apprehend the qualitative and quantitative value of the Vishwarupas and make an escalating echelon of them. No wonder! He did experience them all!

Status of other Vishwarupas

As regards the Vishwarupas not considered upon by Prof. Ranade, viewing their quantitative and qualitative description by the eye of the body, we can try to accommodate them in the echelon erected by Prof. Ranade.

Yashoda's vision may be compared to that in the Upanishads, Akrura's and Duryodhana's a degree less than that of Narada and Markendaya's to a degree more than that of Narada. These are our views. One may be a better judge than us.

Vishwarupa in Sivagita

As Prof. Ranade has not dwelt on this topic in detail and that as stated by him "... The relationship between Arjuna and Krishna is not on that high level as between Rama and Siva here ..." we have tried to bring out this aspect.

Raison d'etre of Vishwarupa

We have incentives to spiritual life as per Prof. Ranade. An incentive embeds in itself motivation to work hard and a promise of reward for the same. In spiritual life the motive is to carry out and perform Sadhana as per the Spiritual Master's instruction, the reward being vision of God. However, according to the mystical law "...Whatever a devotee mystically experiences is always an index of his own spiritual achievement." Obviously this is not applicable in the case of Vishwarupa where the Divine opens out Himself before the beholder. Is the Divine compelled and hastened to this act of His?

We find that the Divine is motivated with certain incentives to bestow the Vishwarupa vision on the spectator.

a) As regards "...Vasu Uparicara, whose mind was fixed on Aranyakas and Upanishads, who was more devoted than any of the others, in fact, who was the only man of real devotion in the entire sacrifice, could see God, because he had not given himself to Himsa. He did not regard mortifactory penance as capable of enabling one to reach God,

but it was Bhava or internal devotion that enabled one to see God. In that way God being pleased showed himself to Vasu Upariacara..." writes Prof. Ranade.

b) In case of Narada, Lord Narayana was satisfied with Narada's spiritual exploits. He went to the length of calling Narada *Ekantikotam* and blessed him with his Viswarupa.

c) It was categorical Imperative, Duty for Duty's sake to be brought home to Arjuna and hence Krishna's Vishwarupa.

d) Siva wanted to impress on Rama's mind the fact that, Man's being a puppet in the hands of destiny, the eternal truth that he being totally helpless, only entire self-surrender to the Divine will might possibly save him from the delusion.

e) Yashoda's often scolding and punishing of child Krishna, probably led to Vishwarupa as a mild rebuke so that Yashoda might grasp the situation as Lord's lila.

f) Sage Markendya wandering in the ultimate deluge - *pralaya*, was worried of the fate of the world. So child Krishna admitted the sage into his stomach to impress that creator, sustainer and destroyer of the world is none other than Himself.

g) In Akrura's case it was his thought that the onus of responsibility of conducting Krishna and Balram to Mathura was with him, and who was afraid that Krishna and Balarama might escape, while he was bathing, was bestowed with Vishwarupa to impress his role.

h) In Duryodhana's case Lord Krishna while addressing Duryodhana that he need not venture into his mad and futile effort, thinking that Krishna is alone, enfolded his Vishwarupa in the Kourawa assembly.

Siva Gita:-

Siva Gita appears in *Padma Purana* and is in Sanskrit and difficult for the common man to comprehend. It constitutes the advice rendered by Lord Siva to Rama in Dandakaranya.

About 125 years ago, Shri Swami Hansraj had written a detailed commentary in Marathi running into sixteen chapters and 7000 odd verses. His commentary is entitled "Shri Vedeshavri". We have used his commentary for bringing out the rationale of Shri Gurudev's (Prof. Ranade) remarks.

What is Visvarupa

This is the vision of Universal Atman experienced only by the intuitive vision of the devotee (or whomsoever is chosen for the act of experience) and shown by the Sage who undergoes the great Transfiguration. The physiological form of the sage normally visible to the eyes before the experience, is transfigured which is then intuitively apprehended.

The Comparison

The Visvarupa vision from both the Gitas will be compared under following criteria

a) Occasion for Visvarupa

b) Approach of the Apprehendor

c) Details of the Vision

d) Mystical Details

e) Chronology

a) Occasion for Visvarupa

I) In Shivgita:

Sita has been abducted by Ravana and Rama goes to the Sage Agasthya for advice and guidance.

The sage instead of encouraging Rama about his mission says that since his mind has been over ridden by lust and anger he is in no mood to listen to beneficial advice just as a dying man refuses medicines that could cure him. The sage in order to persuade Rama so that he may not venture to wage a war against Ravana, goes at length in describing the strength of Ravana, his son, brother and other prowesses.

Rama puts aside all the philosophy and in clear terms rebounds that it is Kshatriya's duty to punish the demon who has brought this fate on him.

ii) Bhagwadagita:

The setting is diametrically opposite. Being a kshatriya, Arjuna is in no mood to fight with his brothers, relatives, masters, though they are the ones who had dragged him in the battlefield for obtaining what is legitimate and his own.

iii) Remarks: We thus see Rama is fully aware of his duty whereas Arjuna is confused and reluctant to perform his duty.

b) Approach of the Apprehendor:

i) **Shivgita:** Rama implores the sage Agasthya to tell him some way to defeat Ravana and obtain Sita. Upon this the sage advices Rama to surrender himself to Lord Siva by performing Virja Vrata, and initiated him for the same.

With great reverence and delegance Rama undertook to chanting of Shiva Sahastra Nama. Months passed by, he was now living on the air that he breathed.

One day he heard a terrific sound as if it was armagaddon. Fear overtook him. He started gazing at the water of Godavari. There was earthquake. Mountains began to shake and sweet moonlight like luster pervaded in the centre.

ii) **Bhagwadgita:** On the battlefield of Kurukshetra, after lecturing Arjuna about duty for duty's sake, Krisna in order to once for all clear Arjuna's mind states further that all actions are predetermined as per the Will of God and that what one has to perform, has already been accomplished, that God is all Doer, the essence of all existances, stressing that one has to perform his duties as Yajna as the Kingdom of Ends must justify our practice of the Categorical Imperative.

Arjuna dispelled from his doubts, wishes to see Krsna's Vishwarupa wherein he can see all that has been told to him so far.

Accordingly Krishna opens up his Cosmic Form in front of Arjuna, but the latter is not able to see tt for his intuitive vision has not been opened so far. Krsna therefore bestows intuitive vision on Arjuna.

iii) **Remarks:** The proceeding events before the actual Visvarupa in front of Rama viz terrific sound, earthquake, etc seem mystical (compare description in the poem Anubhavamantapa by Shadakhsari) Rama's intuitive vision has already been opened up probably a result of the penance that he had undertook.

c) Details of the Vision

I) **Shivgita :** Rama slowly opened his eyes and started looking at the lustre. He perceived a well decorated and ornamented bull standing in front of him. The color of the bull was as white as the butter that would come out after churning *Amruta.* Its horns were shining (ike jewels and their apex was wrapped in gold. His eyes were like sapphire. The skin below his neck was perfectly shaped. On his back

was a seat studded with precious stones and had white reigns. The bell and trinkets around his neck were resonating in all the ten directions.

On this bull Lord Shiva was seated. He was white like marble, as lustrous as crores of suns' lustre put together, as cool as crores of moons' moonlight. He wore tiger's skin and had cobra as his holy thread. He had worn ornaments on all his body. His hair had the color of electricity. His neck was blue. Cusp of the moon decorated his forehead. He had ten hands carrying various weapons. He was three eyed, young, supreme lord full of bliss.

On the same bull to the left of Lord Siva, his better half Godess Parvati was seated. Her face was shining like the full moon. Her lustre was like lotus. The pearl necklaces which she wore shone like stars in the heaven. Safron and Kasturi ointment had fragranced her body. *'Kalpa'* tree flower's garland decorated her breast. She appeared to be shaped out from all the beautiful things in the world.

Then Rama visioned Indra and other seven 'Lokapals' with their respective spouses chanting Vedas like "बृहद्रथांतरादि" stotras from Samved.

Rama saw Lord Vishnu with goddess Laksbmi seated on Garuda chanting with one pointed devotion Lord Shiva's praises.

Then riding on a swan with his wife Savitri he recognized Lord Brahma who had four faces with long moustaches and hairs and was reciting the four Vedas from his four mouths.

Rama then visualized gathering of various gods, Ganpati, six faced Kartik swami, Mahakar, Chandesha, Rudras, Nagas some dancing some chanting Upanishads, some repeating "Om Nama Shivay" others praising Lord Siva. He also saw Narad singing and dancing, Rambha and other Indra's court dancers, crores of Lord Siva's army consisting entities with various shapes and sizes.

Upon which Rama become over joyed and started praising Lord Siva vehementely.

Then all of a sudden there appeared a huge white gold chariot having well decorated four horses. The flag of the chariot wore a bun. The chariot was studded with various precious stones which made a panorama of colors in all the directions. In addition various instruments were creating melodious sounds all around. Lord Siva

with goddess Parvati dismounted from the bull and took seats in the chariot.

Various goddesses started waving of hand fans around Lord Siva. Where upon their bangles started beating each other, emitting sonorous melodies, alongwith anklet sounds. Veena was being played, sweet songs were being sung, various birds chirped, filling the entire universe with undescribable melody. Crores of peacocks started dancing seeing serpants ornamenting around Lord Siva's neck.

Then Lord Siva lifted Rama from the ground unto his chariot. He then partook himself some dear water from his *Kamandalu* and made Rama to partake some. Then he made Rama sit on his lap. Thereafter he handed over various weapons including his own "Pashupatastra" to Rama warning him about its devastating powers. He further advised Rama to employ the "astra" in extreme conditions viz fear of death, since the "astra's" power could destroy the worlds and reduce them to ashes. Lord Siva then made Lord Indra, Narayana, Brahma, Agni and others to bestow their respective weapons to Rama, so that Ravana's defeat could be brought about. Ravana had received a boon from Lord Siva that he would be unslayable by any of the gods. Lord Siva further advised Indra and other gods, in case they wished to help Rama in the battle that would be waged against Ravana, they should take monkey's birth for achieving the goal.

Lord Siva then instructed Rama that he need not worry as the end of Ravana and company was near; since they had started behaving in demonly fashion, inflicting woes upon various sages, saints, and brahmins. Ravana had also taken to drinking and committed the sin of abducting Sita, leaving the path of *Dharma*, Lord Siva continued "In *Kishkindha* hundreds of monkeys have taken birth, they being incarnations of various gods. They are fearless and strong. They will construct a bridge for you to cross the sea and invade Lanka, kill Ravana and rescue Sita. Do not employ the various godly weapons unless required. Do not use them against fleeing soldiers, else they will rebound on you. What more should I tell you Rama? I am the Creator, Sustainer and Destroyer of the entire universe. I am verily Death and Death's Death, All those who have been inspired for this battle are already in my jaws. You be the mere cause

of their annihilation in the battlefield, which will make you very famous.

ii) **Bhagwadgita**

When Krishna unfolded his cosmic form to Arjuna, Arjuna saw that there was neither any beginning, nor any middle nor any end to the vision. The entire space between earth and heaven seemed to have been occupied by God. The form of God reached almost to the top of the sky, being illuminated with beautiful colors and lights. Inside this space filling appearance, Arjuna visualized various forms of gods with an infinite number of faces, eyes, hands, and feet. The sun and the moon served as his eyes. Blazing fire emitted from His mouth and the dazzling splendor of His form equalled the splendor of a thousand suns, simultaneously illuminating the sky. God had taken the form of Terrific Death and all existing beings rushing towards His mouths were being crushed to death with their heads pounded between His fangs and teeth. God devoured the worlds with flaming mouths and licked His tongues for want of satiety.

Krishna showed Arjuna the vision of the future in order that he might be encouraged to fight to the end the battle in which he was engaged. Krishna showed him a panorama where Bhishma and Drona and Karna alongwith foremost warriors, even on the side of Pandavas were rushing headlong with great velocity into the opened mouths of Krishna like moths towards flaming fires.

Arjuna though was greatly satisfied with the Cosmic Vision hithertofore unknown to him, was traumatized with the terrific vision and mortal fear grasped him, entering the very marrow of his system. He experienced tremor alongwith horripilation, losing all sense of direction and finding the flow of his vital forces as absolutely checked.

Krishna then explained to Arjuna "The armies will be killed inspite of you. Be, therefore, a willing tool in the hands of God and gain the credit of destroying your enemies. Rest assured that victory will be yours."

d) **Chronology of Sivagita and Bhagwadgita**

Events depicted in Sivagita stand hundreds of years prior to Bhagwadgita, and also more elaborate in details.

e) Mystical Comparison (Textual)

Both the visions of Rama and Arjuna are full of morphic, chromic, photic and audile experiences of innumerable varieties and forms.

Arjuna's vision is both satisfying, striking wonder and mortal fear at the same time. Whereas Rama's vision is entirely beautific.

Both Krishna and Siva emphasize, their role of creator, sustainer and destroyer of the worlds, imploring Arjuna and Rama to perform their duties, as what was to happen was already *fait accompli* and since victory and fame would come to them.

Arjuna had to be bestowed with Divya Drishti (intuitive vision) to apprehend the Viswarupa. Rama with his penance for obtaining the boon of *Pashupatiastra* from Siva, probably had acquired the intuitive vision.

The apex of Rama's vision is that Lord Siva touched him, spoke to him regarding various strategies to be adopted later in the war with Ravana. What is known as *Darshana, Sparshana* and *Sambhashana* in mystical terminology.

End Note

Great Mystical saints like Prof. Ranade can partake, participate and appreciate Vishwarupa visions. For little minds only textual comparison only is possible.

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Correction

The article 'Sri Aurobindo, Shri Gurudev and Dr. Radhakrishnan' printed in previous issue is **translated in Hindi by Vibha Chauhan** and not by Prof. A. G. Javadekar.

We regret the misprint.....

Editorial Board

Notes on Hinduism

(Curiosity to understand Sanatan Dharma led me to a few books as Sanatan Dharma has so many scriptures and writings available that it is impossible to go through all of them in one life time. I tried to make notes in my own words as well as have taken liberty of quoting directly verbatim from the sources referred at the end of the notes. I am especially thankful to my beloved father Shri R. R. Vadavi who helped me in understanding whatever little I could understand of the Hinduism).

Since the time of evolution of humans from foragers to present, the need to cooperate, to unify for survival was felt. As the groups started enlarging, the obligation for a wider social order with a set of norms was necessary. In order to have acceptability, it was essential that legitimacy was accorded to these norms. To avoid objections, it was asserted that these laws are ordained not by humans but by a Superpower that is Supreme and Absolute. And thus the organized religion evolved. This concept of Religion came from the West and is more recent to the prevailing ancient culture in India where Dharma, especially the meaning "Natural Law" was prevalent in the name of Sanatan Dharma or Hinduism as popularly known. Oxford dictionary defines religion as a system of faith & dharma as the eternal law of universe.

The normal quest of human being is to know the origin of creation and the Supreme Power. Religion and Dharma are an answer to this quest. While Religion tries to tell "Who is God" and has theological dogmas with assertions as well as an exclusive belief system based on one preacher, one book & one institution, **Sanatan Dharma asks "Who am I"? It is an art and science of Self realization and is an outcome of the individual curiosity of a seeker to understand one's own self.** The basic quest is not to ask 'Who is God' but to ask 'Who am I'. So, Hindu Dharma defines itself through self knowledge. It recognizes the divinity in every human being, every creature and even in inanimate objects. It recognizes the Supreme Consciousness which is indivisible. It basically talks of universal harmony by ensuring well being of the whole creation and helps every human being in his path of spiritual progress. A virtue which does not tread upon another

person while one is acting individually. Religion is defined as a particular system of faith while Dharma is universal.

While in belief based systems the answers are made available, in Sanatan Dharma one has to seek the answers oneself, dharma helps an individual to find the answer. All the approaches to higher truth through all the practices and different gurus are acceptable. Dharma accepts that while there is one Truth yet there can be different ways to reach this Truth. As per Hinduism one has to experience the Divine within & it is not sufficient just to believe in God. So, Hindu dharma emphasizes our inner relationship to the Divine, not a mere subordination to an outer religious identity. In nutshell it is an **experiential spirituality.**

Hinduism being open to seek limitless spiritual knowledge becomes a combination of different spiritual teachings. It did not try to mould the different teachings into uniformity but maintained the diversity harmoniously. In spite of such openness, there are some unchanging principles and defined characteristics in Hinduism. It recognizes the great laws of nature and consciousness, like law of Karma— a clear connection of cause and effect in our actions in present, past and future lives, ethical discipline like non violence, practice of various yogis and meditational methods.

The ultimate aim of human beings, Hindus believe is Moksha or Liberation which is very different from Salvation West of the religion. Moksha means liberation from ignorance, from the misconception that we are different from the Divine. If as per the West, the Supreme being is God and he has a personal nature and often conceived as a father who resides in the Heaven above, the Sanatan Dharma teaches that there is a spiritual reality, which one can call God, but this reality transcends all names or forms and is of the nature of pure consciousness. Hinduism has its own terms like Atman (self), Purusha (Cosmic Person), Ishwara (Cosmic Lord), Brahman (Supreme Reality) or Bhagvan (the Beloved) among many others for this Spiritual reality.

Being the most ancient Dharma, Sanatan Dharma has many Scriptures and has many interpretations on different issues. There are Scriptures on philosophy like the *Vedas, Upanishads, Brahma Sutras, Puranas, Yoga Sutra, the Mahabharata, the Gita, Ramayana* etc. The

Vedic teachings deal with the Concept of Supreme Divine, the Concept that the Supreme Divine is present in the entire creation, the revelation of ultimate truth of the creation by the realized minds, the meditation and Saadhana for ultimate liberation.

The philosophical foundation of Hinduism is on **four Vedas.** The name 'Veda' originated from Vid (Vidya) i.e. Divine Knowledge and it evolved over centruries. It was passed on to generations through Sruti and later on compiled and written by great saint Vyasa. The four Vedas are:

1. Rig Veda: Veda of mantras and is in praise of the resplendent Vedic deities.
2. Yajur Veda: Veda of ritual, both outer and inner. While Rig Veda gives a set of *mantras* to be chanted in performance of a Yajna, Yajur veda helps in actual performance of the Yajna by furnishing actual step by step procedure.
3. Saama Veda: Saama means Shanti or peace of mind. It is a Veda of chant or song, mainly selection of hymns from Rigveda
4. Atharva Veda: - Veda of additional mantras, prayers and propitiations designed to ward off evil and hardships in life & destroy enemies.

Each of these four Vedic branches is in turn divided in to four parts:

a. Samhita - it means which is collected and arranged. It brings out the purport of a Veda in the shape of amantras systematically arranged. It is oldest and most important.

b. Brahmanas or prose deals with ritualistic portion and lists out Vedic Karmas and how these karmas are to be performed.

c. Upanishads or Self- Knowledge portion

d. Aranyaka or contemplative section which combines both " Rituals from Brahmanas and knowledge from the Upanishads". It thus presents the philosophy portion as understood by the developed mind at the stage of meditation.

In order to understand the Vedas there are six auxiliary texts called **Vedangaas.**

Vedangaas allow us to properly pronounce, understand and employ the Vedic *mantras* along with their associated rituals and meditations.

Vedic astrology and astronomy helps us understand the rhythms of time and Karma, for right timing of Vedic practices. The Ritual here is not just a religious ceremony but life in harmony with the rhythms of the universe.

The Vedangaas are:

1. Kalpa-- defining Why and how of a ritual
2. Shiksha -Phonetics and pronounciation
3. Chhandas I Metre
4. Vyakarana -- Grammar
5. Nirukta -- Etymology
6. Jyotisha — Astrology and timing

In addition there are four other sets of writings called 'Upaangaas' which provide help in understanding of the Vedas. These are:

1. Meemansa—helps in interpretation of Vedic Texts
2. Nyaaya - Understanding the Logic behind the text
3. Puraana—Mythology
4. Dharma Shastra—Code of Conduct

These fourteen texts (4 Vedas, 6 Vedangaas, 4 Upaangaas) together are called Vidyaasthaanas i.e. places of learning.

Other subjects related to acquiring full knowledge of human life include four additional texts called **Upavedas.** These are:

1. Ayur Veda: This is science of life and medicines
2. Artha Veda: It is Economics or Science of Wealth
3. Dhanur Veda: It is science of weaponry, missiles and warfare
4. Gaandharva Veda: Treatise on the fine arts: Music, Dance, Drama etc.

Vedas being composed in difficult mantric language are normally approached through Upanishads and Gita which are composed in easier language.

The word Yoga is frequently used in the Hindu scriptures. Yoga means to connect, to join. Hinduism adopts several paths called Yoga to connect with the Supreme. There are four main paths:

a. Bhakti Yoga: Path of devotion and love. Here the seeker dedicates all his love and devotion towards the Supreme.

b. Karma Yoga: Path of selfless action where the devotees do their duty with total detachment from fruits of action and act only as a means to know the Supreme Divine within.

c. Gyana Yoga: Here the devotee tries to understand the truth through knowledge .Life, its origin, cause and the Creator is being tried to understand here.

d. Raja Yoga: This path is for those who are meditative in nature and have better control on mind. They prefer concentration, meditation, Samadhi, Pranayaama as a means to attain Godhood.

Yogic postures in Yoga are to prepare the body for the pursuit of higher states of consciousness. The true goal of Yoga is self realization. The same physical movements that appear in yoga, appear in Indian dance form also, the same philosophy behind the yoga forms the background of Ayurvedic medicine. Meditation is a way of bringing peace and equipoise to the mind, just as yogic postures do to the body. Mantras are like asanas for the mind, allowing it to hold specific patterns of mental energy. At deeper level, Hinduism defines itself through self knowledge which explains our true nature beyond birth and death. The outer aspects of Hinduism add to Vedanta a culture, way of life and most importantly, sacred arts and sciences that can bring this inner vision of unity into all that we do.

It is believed that different persons are at different levels of evolution and related to their level of development have different levels of understanding of the creator. God-consciousness in certain forms and shapes with special attributes has been accepted by some i.e. God being like humans and with names like Brahma, Vishnu and Mahesh and many other names(Saguna Brahma). Some others who are highly evolved believe in ultimate truth of the creator, the Divine Energy which is shapeless, formless and attribute less (Nirguna Brahma). Thus even though there are two schools of believers about the concept of God Consciousness, there is no contradiction in them and it is only the degree of understanding of the God Consciousness by the different seekers.

As is the difference in God-Consciousness, so there is perceptive difference between the relationship of Jiva (human) and World (Sansaara) on one side representing the whole creation and Ishwara (God) on the other side. There are 3 main schools of thought on the subject:

Dvaita(dualism), Visishtadvaita(Qualified Monism) and Advaita (Monism).

Dvaita of Madhvacharya considers the Creation (Jiva, Sansaara) to be different from Ishwara but deeply related like lover and beloved. The relationship between them is We and He. God is outside the nature. He is extra cosmic.

Visishta Advaita of Ramanujacharya teaches that the soul and God are one in essence but different in manifestation. Creation is not considered separate from creator but a part of the creator. As it is only a part it can never be the Creator. This realization comes to a person who has out grown the ritualism, symbolism and worship of God with particular name and form. God exists in whole creation, he is life in us. Creation is the manifestation of the Creator in it but it is not creator Himself.

Advait philosophy of Shankaracharya teaches that Soul and God are absolutely one. It is considered that Jiva and Sansaara are out of and because of God and God is all pervasive in entire creation. Thus Jiva has the potential to attain Godhood. Pure atma is cause of life which is no different from Parmatma.

Thus it can be seen that the three doctrines encompass all the sectoral thoughts & approaches towards attainment of Godhood.

Vedic Deities called Devatas reflect the higher light of consciousness. The four main Vedic deities or the prime aspects are Agni, Indra, Soma and Surya.

1. **Agni** is not only fire as a cosmic force, but the power of speech and mantra and the divine light embodied in the material world, including the energy of our own soul.
2. **Indra** is light as a cosmic force, particularly in the form of lightning or electrical energy. At an inner level, Indra is the power of Prana and the yogic practice of pranayama.
3. **Soma:** is the reflective aspect of light at a cosmic level, reflected in the moon, water and magnetic energy. At an inner level Soma is the power of mind and the power of meditation.
4. **Surya :** is the Sun or pure illumination as a cosmic force. At an inner level Surya represents the Purusha, or the light of awareness, that pervades the universe.

These are only general indications as the four deities overlap in terms of forms & functions.

Relative to **Yoga practice** Agni represents Kundalini fire in the root or the earth chakra that ascends to open the chakras and manifest all the higher powers of consciousness

Indra represents the power of perception in the third eye and meditative insight in general

Soma the bliss of meditation and Samadhi through the crown or head chakra which descends as nector of bliss feeding the Kundalini fire

Surya represents the inner light of awareness in the spiritual heart, the presence of the Supreme self behind all processes.

Awakening and balancing these four forces is the essence of the Vedic yoga . These Devatas are praised in Rig Veda because they contribute in sustenance of the creation in the coherent relationship of one life form and the other, relationship between moving and non moving life and between living and non living forms of creation.

In this way Hinduism addresses the whole of life. It is a complete spiritual culture and is not just a religion but is a Dharma.

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Family nationality, humanity are Vishnu's three strides from an isolated to a collective unity. The first has been fulfilled, we yet strive for the perfection of the second, towards the third we are reaching out our hands and the pioneer work is already attempted

- Sri Aurobindo

Guru : a Protector

(I am thankful to my Guru, Shri Gurudev Ranade and all the spiritual masters for helping me to write this essay. I am just a medium conveying their thoughts to you in a nutshell so that it will help the students and the public in general.)

I salute my Guru and all the spiritual masters of the world and pay my tributes again and again. I am really wonder stuck to see their powers, their achievements and their struggle to achieve their aim of self-realisation and liberation.

The Guru is the protector of his disciples. He has the capacity to protect his disciples.

Shri Krishna in the *Bhagawat Geeta* has told to be solely devoted to him and to fix their mind on him constantly, with their minds thus devoted to him, people can overcome all their difficulties by his grace.

Even the Guru is always ready to help his disciples in their difficulties.

Let us study some of the statements by Saints.

1) "Do not be afraid, I am with you."

- Shri. Akkalkot Maharaj

2) "If you follow my instructions, I will protect you whether I am in this world or in that world."

- Shri Sharadakka

3) "The Guru may seem to have departed but still he remains at the back of his disciples to protect them and to further their spiritual endevours."

- Shri Gurudev.

4) "I am there with you whenever you remember me."

- Shri Sharadakka

5) "If my devotee wants my help, I will give it immediately."

- Shri Saibaba.

6) "I will always protect the devotees who have surrendered to me."

- Shri. Saibaba

7) "साधक भावे नमस्कार घाला त्याची चिंता साधूसी लागली. सुलभोपाये नेऊनी घाली, जेथील तेथे."

- रामदास स्वामी

(When the disciple surrenders to his Guru, the Guru starts thinking about him and he will solve his problems.)

- Shri Ramadas Swamy.

8) "If you utter the name of the Lord (nama - divine name) continuously, you will find me just beside you.

- Shri Brahmachaitanya Maharaj.

9) समर्थांचिये सेवक वक्र पाहे असा सर्व भूमंडळी कोण आहे?

(Is there any person in this world who can do any harm to the devotee of Samarth?)

- Shri. Ramadas Swami.

10) "नामस्मरण केले असता गुरु तेथे उभे आहेतच"

If you take the name of God (nama), Guru will surely help you by standing just beside you.

11) One saint says "If you take the name of God, Guru will help you, however far he may be."

Who can give us this type of assurance except Guru and God?

We should be very thankful to all the spiritual masters who are always ready to help their disciples in all their difficulties and are ready to help them for their spiritual progress.

The Guru will impart knowledge and see that his disciple is above the situation and is balanced in all circumstances. Because of Guru's grace the intensity of the problem will be definitely reduced. (Because God does not like to cancel the problem totally, the Guru has to obey the Lord's laws and work according to them.) Shri Brahmachaitanya Maharaj has told like this.

Once a person wanted to know the qualities of a real Guru. That day he got answer in the lecture of Shri Gurudev.

Following are the qualities of a true Guru according to Shri Gurudev.

1) The Guru must be a self-realised and liberated Guru and should have keen and deep interest in the शास्त्र (spiritual science)

2) A real Guru never expects anything from his disciples but he always wishes good for his disciples.

3) The personal life of Guru is of a very high level (morally)

4) The Guru is immanent (present everywhere) like God and is always at the back of his disciples to help them for their spiritual progress.

Shri Gurudev has clearly written that unless the Sadhaka has all the qualities of God in him, at least in a miniature form, he cannot be called a आत्मज्ञानी self-realised and liberated at all.

Shri Gurudev had many powers. He was able to forsee the future, was able to read the mind of people, could see all the happening in all the places from a distance, could hear and understand the things from a distance. He used to give medicine and cure the people if needed. He was त्रिकालज्ञानी It is said that he was able to see the past, present and furute of a person who was standing in front of him.

There are many saints who had such extra-ordinary powers and helped their disciples in their difficult times. So many miracles used to happen but the saints never take credit for all the miracles. They say they happen because of God's grace, through them.

Once some person asked Shri Gurudev that he had heard that the Guru is said to possess extraordinary, unimaginable and unlimited power like God. Is it true? For which Shri Gurudev replied that it must be true. There is no doubt about it. When the Guru is in contact with the almighty always, it is natural that he gets all the powers of the almighty.

Even Shri Brahmachaitanya Maharaj has said that when a Sadhak is in contact with the Almighty continuously, he will become as powerful as God, Saint Tukaram says that saint is God, and God is saint." They are like the two sides of the same coin."

Shri Gurudev says that one should surely rest in the belief that saint is God.

He says saints by their perfect morality and devotion raise themselves to the position of God-head. (In one place Shri Gurudev has told that the

mystic saint remains a saint so long as he has to discharge his bodily functions.)

The lives of all the saints was God-centred. They were interested only in God and nothing else. God has been their life. Saints are a link between God and the people. It is on account of them that God reveals Himself. In their hearts the saints have become one with God.

Now let us study some statements which compell us to think deeply.

1) The meditator, after meditation becomes the meditated.

2) Do not be in search of God, but be God.

3) अहं ब्रम्हास्मि

4) चिदानंद रुपो शिवोहं शिवोहं

5) देव पहावयासी गेलो, अन् देवचि होऊनी ठेलो

(I went to see God, and became God myself)

All these statements want to tell us something special. Only thing is we have to try to understand them.

If we read the book "Thus spoke Gurudev" we will be wonder stuck to see the experiences of Shri Gurudev. Shri Gurudev writes "I am not required to be born and to die. I am as I am. There is neither name nor form for me and I am beyond action and inaction."

If we read the chapter "A mystic's Post-ecstatic Monologue" we find the following statements.

Shri Gurudev writes "I am ageless and immortal, self refulgent and self-existant. I am one without a second and without limitations. I am creator, protector and destroyer of the worlds. I am divine, eternal and immanent in the universe."

When talking about the perfection of a sage, he writes"All his desires have been at an end because he has attained to the fulfillment of the highest desire, namely, realisation of the Atman."

All these statements clearly show the heights reached by Shri Gurudev in spiritual life.

What may be the intensity of prayer of Shri Gurudev to get such experiences? His Guru-bhakti, devotion of God, sincerity in his efforts helped him to achieve his aim of 'Self-realisation and liberation.'

All these sentences give us inspiration. They want to teach us something. They want to inspire us to achieve something special in this human life by following the instructions of our Guru.

The Guru and God are ready to help us always, Only thing is we have to pray like Draupadi, Pralhad, Dhruva and Shabari. The intensity of the prayer of the devotee compels the loving God and Guru to come and help the devotee.

But one thing is sure that the Guru is always ready to help and protect his devotees.

Let all of us be very thankful to this generation of great, self-realised and liberated saints who are a link between us and God and are protecting us happily and are always ready to help us for our spiritual progress.

Jai Gurudev.

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God Gives Problems to Humble Us

Ego is edging God out.

Whenever God gives us problems, it's to humble us and not to tumble us.

All difficulties are a divine surgery.

There are four levels of energy -

Ordinary energy

Emergency energy

Motivational energy and finally

Divine energy

Normally people get exhausted after using emergency energy.

I motivate them to draw their divine energy by taking them to such planes with meditations.

Swamy Sukhabodhananda

Philosophy: A Commoner's Perspective

Once upon a time in ancient India, a student asks the Guru, 'How do we recognize the emergence of the Day from Night or Light from Darkness. The Guru answered 'When you are able to recognize a fellow being as Family, day/light dawns'. To seek the divine commonality among beings is the meaning of being Human. Thus, it is said, beyond all learning and education, may you have understanding'.

Philosophy is the love for Wisdom. An attempt at understanding the world and life through the visual, verbal and the metaphysical, to seek happiness through Peace and the idea of Truth. Any Individual who seeks to understand the meaning of life its meaning may begin with the symbols that represent our identity and communication. Symbols are simplification of abstract reality or the essence of evolution. It would be interesting to understand positive perspectives on certain symbols that signify our view of life.

The gesture of greeting is the primary interaction between people they have evolved over a period of time and offer insights into human interaction. They are not just about introduction of individuals to one another but the communication of the deeper meaning of being.

Q : What does Namaste mean?

Ans : Namaste stands for 'Na mam aste', meaning Not Me (translated from Samskrit).

A comparative study of cultures indicates that, Namaste as an expression and the folding of hands as a gesture is a recognition of trust, respect and commonality, whereas shaking hands (as it is in the West) emerged more from a degree of apprehension and as an act of ensuring hands being free of weapons and once confirmed, the camaraderie began. Thus, associations and relations in India began with a deep sense of trust and familiarity, however the Western fellowship initiated with a sense of apprehension and anonymity. From Adi Sankara's Tat Twam Asi to Swami Vivekananda's reference to Humans as the inseparable spirit of divinity, "Namaste' as a visual and verbal symbol communicates the essence of

being human. As we explore the evolving theories and nuances of human behavior and the role of communication, it is explained that Communication is about building a community, (both words derived from Latin, Communis), thus explaining our heritage of Vasudaiva Kutumbakam (world being a family).

Let's philosophize the concept of 'Education'.

Simply defined, Education is the acquisition of Knowledge, Skills and Understanding. (italics mine). Hence, the desire to 'acquire' dominates leading to desperate attempts at acquiring attractive degrees without considerations towards the suitability of the same to the seeker. The degree or the Institution gains prominence as the maker of the individual's destiny. The Living human adapts himself to being a part of the inanimate system or process. There ends the evolution of the individual as a unique being.

Swami Vivekananada interprets education as the 'manifestation (realization) of the perfection (divinity) already existing in man (humans)'. The paradigm of acquisition to realization lends clarity to our understanding of education as a process of seeking light (from darkness). When a sculptor was asked about his skills of sculpting extraordinary statues in stone, he said, 'the Sculpture was already there in the stone, I just cleared the rough edges'. The present system based on 'Acquisition' mode is more about casting and not sculpting professionals. Individuals are being provided with accessories and associations, they may be unwilling or incapable of utilizing or enriching.

If all learning were to emerge from understanding the self, perhaps philosophy begins when we try seeking connect between our identity (e.g, Name) and our Personality. (Remember! our Names are our proudest possessions and represents the legacy we inherit and the values we are meant to symbolize).

These perspectives are an attempt to simplify the process of philosophy. Philosophy is an activity of inquiry. It is an unending journey of broadening one's intellectual boundaries in testing his /her capabilities and calling. Modern times are seeing an explosion of new terms, concepts, theories and jargons leading to a significant growth in public philosophy which questions al realms of social being from Politics to Management.

However, the ultimate aim of philosophy, as in learning, is to pursue truth through Peace. If we hold onto our perspective as the eternal truth, Philosophy fails.

As our final words say, Shanti, Shanti, Shanti, beyond all our industry, Let us seek, Peace.

Jai Guru Dev

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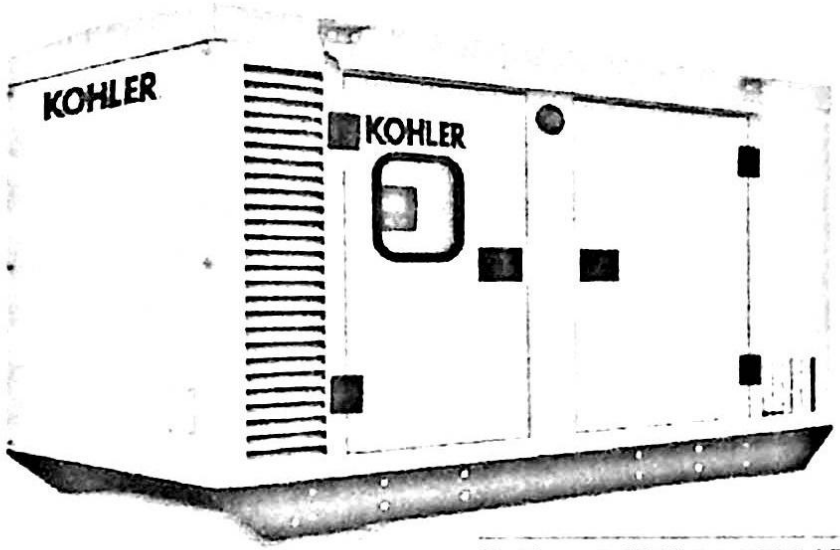

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ANAND ADS

Indian Mysticism : Mysticism in Maharashtra

Reprint : Chapter I : Page No. 7 to 10

6. We have hitherto considered the occult movements, both Vaishṇavite and Saivite, which spring from the days of the Māhabhārata to end in utterly sectarian systems, each of which tries to develop its dogma in its particular way. We shall now consider the mystic movement proper, for which our texts are the Bhagavata, the Narada Bhakti-Sutra and the Sandilya Bhakti-Sutra. These three works represent the Mystic development of thought which probably runs side by side with the Occult movement on the one hand, which we have already considered, and the Philosophic movement on the other, which we shall consider a little further. That the Bhāgavata influenced systems of phisophical thought like those of Rāmānuja and Madhva, that it had by that time earned sufficient confidence from the people to be used as a text-book, that it is the repository of the accounts of the greatest mystics from very ancient times, that, though some of its language may be modern, it contains archaisms of expression and diction which may take it back to the early centuries of the Christian era- all these facts make it impossible that the Bhagavata should have been written, as is sometimes contended, about the 12th century A.D., thus implying unmistakably that it must have been written earlier, pari passu with the development of early philosophical systems, so as ultimately, in course of time, to be able to influence later formulations of thought. The Bhāgavata, as we have pointed out, is a repository of the accounts of the Ancient Mystics of India, and if we may seek for some Types of Mystics in the Bhāgavata, we may find a number of such Types, which later on influenced the whole course of the Mystic movement. Dhruva, in the first place, is a child-prince who leaves his kingdom and the world when he is insulted by his step-mother, and who, in the agonies of his insult, seeks the forest where he meets the spiritual teacher who imparts to him the knowledge of the way to God, and who ultimately succeeds in realizing His vision (IV. 8). Prahlāda, the son of the Demon-King, whose

love to God stands unvanquished in the midst of difficulties, whose very alphabets are the alphabets of devotion, who escapes the dangers of the fire and the mountain when his earnestness about God is put to the test, supplies another example of a pure and disinterested love to God, so that he is able to say to God when he sees Him- " I am Thy disinterested Devotee. Thou art my disinterested Master. But if Thou wishest to give me any boon at all, bestow upon me this, that no desire should ever spring up within me" (VII.10). Uddhava is the friend of God, whose love to Him stands the test of time, and of philosophical reasoning (X. 46). Kubjā the crooked concubine, who conceived apparently a sexual love towards Kṛishṇa, had her own sexuality transformed into pure love, which made her ultimately the Beloved of the Divine (X. 42). Even the Elephant who lifted up his trunk to God when his foot was caught hold of by the great Alligator in the sea, supplies us with another illustration as to how even animals might be saved by devotion and as to how God might come to their succor in the midst of their affliction (VII. 2-3). Sudāman, the poor devotee, who has no other present to offer to God except a handful of parched rice, is ultimately rewarded by God who makes him the lord of the City of God (X. 80-81). Ajāmila, the perfect sinner, who is merged in sexuality towards a pariah woman, gets liberation merely by uttering the Name of God at the time of his death (VI. 1-2). The sage Ajagara, who lives a life of idle contentment and of unconscious service to others, has derived his virtues from a Serpent and a Bee, whom he regards as his spiritual teachers (VII. 13). Ṛishabhadeva, whose interesting account we meet with in the Bhāgavata, is yet a mystic of a different kind, whose utter carelessness of his body is the supreme mark of his God-realization. We read how, having entrusted to his son Bharata the kingdom of the Earth, he determined to lead a life of holy isolation from the world; how he began to live like a blind or a deaf or a dumb man; how he inhabited alike towns and villages, mines and gardens, mountains and forests; how he never minded however much he might be insulted by people, who threw stones and dung at him, or mieturited on his body, or subjected him to all sorts of humiliation; how in spite of all these things his shining face and his strong-built body, his powerful hands and the smile on his lips, attracted even the women in the

royal harems; how, careless of his body as he was, he discharged his excreta at the very place at which he took his food; how, nevertheless, his excreta smelt so fragrant that the air within ten miles around became fragrant by its smell; how he was in sure possession of all the grades of happiness mentioned in the Upanishad; how ultimately he decided to throw over his body; how, when he had first let his subtle body go out of his physical body, he went travelling through the Karnāṭaka and other provinces, where, while he was wandering like a lunatic naked and lone, he was caught in the midst of a great fire kindled by the friction of bamboo trees; and how finally he offered his body in that fire as a holocaust to God (V. 5.6). Avadhūta is yet a mystic of a different type, who learns from his twenty-four Gurus different kinds of virtues, such as Forbearance from the Earth, Luminosity from the Fire, Unfathomableness from the Ocean, Seclusion from a Forest, and so on, until he ultimately synthesizes all these different virtues in his own unique life (XI. 7). Suka, in whose mouth the philosophico-mystical doctrines of the Bhāgavata are put is the type of a great mystic who practices the philosophy that he teaches, whose mystical utterances go to constitute the whole of the Bhāgavata and who sums up his teaching briefly in the 87th chapter of the Xth Skandha of the Bhāgavata, where he points out the necessity of a Spiritual Teacher, of Devotion, and of the Company of the Good for a truly mystical life. Finally, Krishna himself, who is the hero of the Xth and the XIth Skandhas of the Bhāgavata, who, on account of his great spiritual powers, might be regarded as varily an incarnation of God, whose relation to the Gopis has been entirely misrepresented and misunderstood, whose teachings in essence do not differ from those advanced in the Bhāgavatgītā, who did not spare his own family when arrogance had seized it, who lived a life of action based upon the highest philosophical teaching, and who, when the time of his departure from earthly existence came, offered himself to be shot by a hunter with an arrow, thus making a pretext for passing out of mortal existence, supplies us with the greatest illustration of a Mystic who is at the top of all the other mystics mentioned in the Bhāgavata Purāṇa.

Dr. Ranade's Conception of the Bhagawadgita

Reprint : Issue 1966 : Page No. 49 to 51 of *Pathway to God*

"The grestest men in the world have passed away unknown. The Buddhas and the Christs that we know are but second rate heroes, in comparison with the greatest men, of whom the world knows nothing. Silently they live and silently they pass away and in time their thoughts find expression in Buddhas and Christs, and it is these later that become known to us." - Swami Vivekanand.

Great saints who live in God are indeed the salt of the earth. But for the saints and sages who live and move in God, the human society would have been a jungle of wild beasts. God created man in His own image and blessed him with the special gift of rationality. In contrast with the rest of the creation of God which can only eat, sleep and procreate, God endowed human beings with the faculty of discrimination between good and bad with some definite purpose. It is on account of this intellectual and emotional capacity of man that he is styled as the highest crown of creation. Human life is a gateway to Divinity.

Essentially speaking, God is in everything and everything is in God. But this is a theoretical truth for the ordinary human being who is always pre-occupied with the things of the world or the monentary pleasures of the senses. The hedonistic struggle to eat, drink and be merry is utterly incapable of granting us the bliss of a saint who lives in God. Hence it is the foremost duty of every sane human being, to try in all earnestness and vigilence to divert his three-fold faculties of thinking, feeling and willing towards the realisation of and attunement with the Divine in this mortal coil. For this purpose we must always place before our mind's eye, the lives and teachings of those few human beings who live and move in God.

The greatest men in the world who have identified themselves with God form an eternal Divine Society. There is no room for racial, communal and national prejudices among them, as they are the messengers of God for establishing peace and good will upon earth. They surpass the categories of

time and space on account of their realisation of the timeless and spaceless Divinity that forms the backbone of the entire creation. Dr. Ranade, the great philosopher-saint of Maharashtra and Karnataka calls these saints as mystics of the world, as they have a direct, immediate first-hand and intuitive apprehension of God. They are engrossed in 'a restful and loving contemplation, and in an ineffable silent enjoyment of God. The ineffable and intuitive character of the Divine experience has made all God-intoxicated human beings to form a sealed and hidden society, and, as Swami Vivekanand puts it, 'silently they live and silently they pass away'.

The description of the divine-man as gven by Ruysbroeck, the European Mystic depicts the other side "He is a living and willing instrument of God with which God works whatsoever. He will and howsoever He will. He is thus strong and courageous in suffering all that God allows to befall him, and is ready alike for contemplation and action. Thus the human beings who live in God, evolve themselves on the three-fold path of loving devotion, silent contemplation and self-less surrender to God. The intensity of devotion coupled with a ceaseless meditation and contemplation are always rewarded with the relations of God. The following pen-picture of Sri. Ramkrishna Paramhansa gives an idea as to how a real devotee feels completely forlorn in the absence of the Divine Vision, "I was then suffering excruciating pain because I had not been blessed with the vision of the mother. I felt as if my heart were being sequeezed like a wet towel. I was overpowered by a great restlessness and a fear that it might not be my lot to realize her in this life. I could not bear the separation any longer. Life did not seem worth living. Suddenly my eyes fell on the sword that was kept in the Mother's temple. Determined to put an end to my life, I jumped up like a mad man and seized it, when, suddenly, the blessed Mother revealed Herself to me and I fell unconscious on the floor."

'The buildings with their different parts, the temple and all vanished from my sight, leaving no trace whatsoever and in their stead, was a limitless, infinite, effulgent ocean of consciousness or spirit. As far as the eye could reach, its shining billows were madly rushing towards me from

all sides with a terrific noise, to swallow me up. In the twinkling of an eye, they were on me and engulfed me completely. " The mystical experience of the Divine Mother as perceived by the great Master-mind of India is a representative indicator of the way in which they live in God,

Fundamentally speaking, all human beings as well as the entire creation of the Omnipotent God unconsciously live in Him. But this is not on par with the conscious attunement of the life of saints with God. Hence, human beings who always live in God-consciousness form a mystic assembly. Some saintly persons are born great and some achieve greatness. The category of born great men is indeed a divine link that can connect the common man to God. Such saints who are great and super-human since their birth, are practically incarnations of God in human form. They are the theotropic centres of inspiration and guidance for the common man and are the harbingers of the ideal of One God, One Religion and One World.

The second category of saints who achieve greatness by rigorously practising the penance of moral discipline and Spiritual meditation, are good examples for the commoners to follow. The mental discipline and the moral preparation that these aspirants have to inculcate in practice are indeed important conditions for future growth. The mental, the moral and the spiritual development can be classified under four heads.

1) Fundamentals of Conduct
2) Eradication of Vices;
3) Inculcation and Practice of Virtues:
4) The Journey on the Spiritual Pathway;

1) The fundamentals of conduct can be visualised by the following analysis.

The human body with a capacity for discrimination is a rare gift from the Almighty. In the limitless creation of God, human life marks the highest degree of evolution. After being blessed with this human life, if a man does not make the utmost use of all the supreme faculties of intellect, feeling and will, for self-evolution and realisation of the real nature of the Self, he can be styled as the greatest enemy of himself.

Every human being has generally to pass through the four stages of life. The child-hood, the youth, the middle age and the old age, are the four rungs of the ladder of life. Corresponding to these four stages in life, there are four psychological complexes: Ignorant attachment in childhood, passionate attachment in youth, greedy attachment in middle-age and disappointed and helpless attachment in old age, are the four prison-walls within which the precious human life is wasted for nothing. So, one should try to be watchful and vigilant since the beginning, for diverting one's attachment God-ward and searching source of lasting peace and happiness.

The strength of character and conduct forms the foundation of Divine strength. The real nature of man has its roots in God. Hence our constant attempt should be directed towards the realisation of the real nature of our Self. As we sow, so we reap, is the law of nature. Hence, we could be alert every moment about the seeds that we sow, by our actions and we should watch whether our deeds vary directly or inversely with our words. There should be a coherence in our talks and actions. If the human-life is rooted in Divinity, our action should be in conformity with this basic truth.

2) The eradication of vice is the primary process for making the garden of human life fit for yielding good fruits. The three persisting weedy plants that suck up the potentiality of human life are: the lust for the fair-sex, the greed for money and lastly the hankering for landed property. An attitude of contentment within the arrangement that naturally exists according to divine dispensation, is the fundamental pre-requisite for all peace and happiness. But as matters stand, the common man always muses on the objects of senses, conceives an attachment for these; from attachment arises the desire to get them and when the desire is not fulfilled he goes under the sway of anger. From anger proceeds delusion; delusion results in confused memory which culminates in the destruction of Reason and consequently in the annihilation of the Self. So, to get out of this vicious circle, one should try in all earnestness to detach himself from the attachment to lust for sex, lure for land and madness for money. Vices like: anger, pride, jealousy, hypocrisy, and deceiptfulness are born out of the

unending greed for the above three objects. The silken bond of attachment for woman, money and land, lands one in utter misery and an endless anxiety. Hence, we should turn the centre of attachment God-ward and our only anxiety should be to tap the source of everlasting peace and happiness which is within us.

3) Inculcation and practice of virtues forms the bed-rock of Self-realisation. With the active help of self-introspection and self-restraint, one should try to subdue the serpent of sex-pleasure at every stage in life. The deadly discase lies in self-denial and contentment with one's own lot. One should earn one's livelihood with all truthfulness, honesty and with an attitude of complete surrender to the will of God. Then alone can one be immune to the ills of the flesh. As one progresses on this thorny path of righteousness, the positive virtues like, kindness, generosity, compassion and balance develop and make the man a worthly medium for God to descend.

4) The journey on the Spiritual Path- way begins with the above mentioned preparation. When the mental field is free of all the weeds and is duly cultivated for the sowing of seeds, then the spiritual farmer in the form of Spiritual Master comes forth. With his grace and guidance the up-hill pilgrimage begins. The worldly attachment is disintegrated and the devotee becomes Theo-centric. In the company of saints and with the increasing devotion to the contemplation on Divinity, the devotee attunes himself with the Infinite. He visualises God before everything else and thus begins to live and move in God.

Thus the saints who live in God ultimately pray unto Him in the hallowed words of the greatest Saint of India Sri. Jnanesvaramaharaj. "Let the Lord of the Universe be pleased. May the wicked leave their crookedness and have increasing love for good. Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the Sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth. They are verily the moving gardens of wishtrees; They are living mines of wish-jewels, they are speaking oceans of nectar."

Activities of ACPR

First Anniversary of Rotary Study Circle

The first Anniversary of the commencement of Rotary Study Circle was celebrated in ACPR's Gurudev Ranade Mandir auditorium on 28-11-2019.

Adv. Shri. M. B. Zirali, Hon'ble Secretary of ACPR took the guests around the library premises and apprised them of the activities of the library. The programme was inaugurated after enkindling the lamp and offering flowers at the feet of Shri Gurudev's portrait.

Mr. Jeevan Khatav, President, Rotary Club, Belagavi, Mr. V. H. Deshpande, Rotary District Governor Designate, Belagavi, Adv. A. G. Mulawadmath, President, Bar Association of Belagavi and Adv. Ashok M. Potdar, Chairman, ACPR, Belagavi shared the dias.

Miss Anushka Kulkarni rendered the invocation song. Dr. Sandeep Nair, Dean, Jain college of M.B.A., welcomed the guests. Adv. Shri. M. B. Zirali, Hon'ble Secretary, ACPR narrated how the Academy has been functioning along the guidelines and principles of Shri. Gurudev and is run by only such persons having trust in Gurudev. He also stated that Shri. Gurudev wished for only positive programmes to be carried out. And said that he was proud that only such programmes are being conducted.

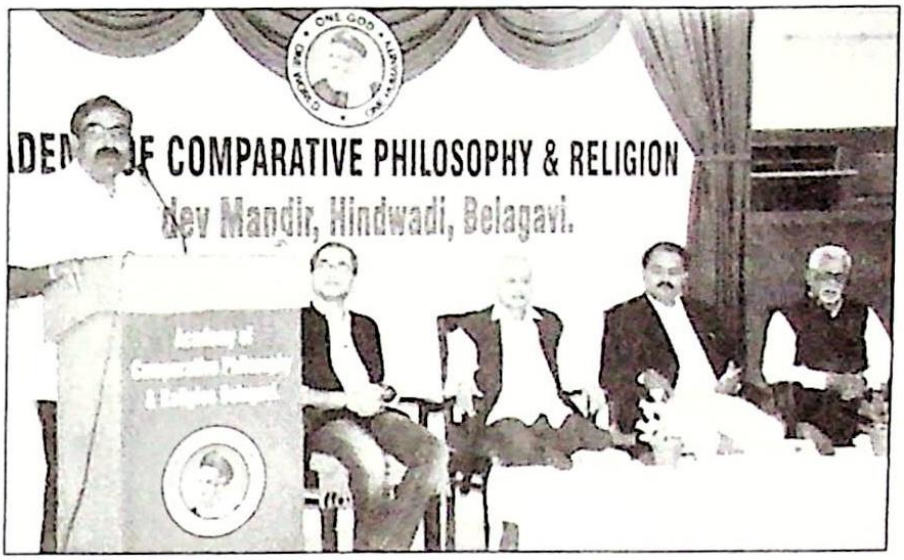
Speaking on the occasion, Mr. Jeevan Khatav expressed that the sanctity and ambience experienced in this holy place can be found no where else. He assured that the Rotary Club would continue to assist still more in the developmental activities of the Academy.

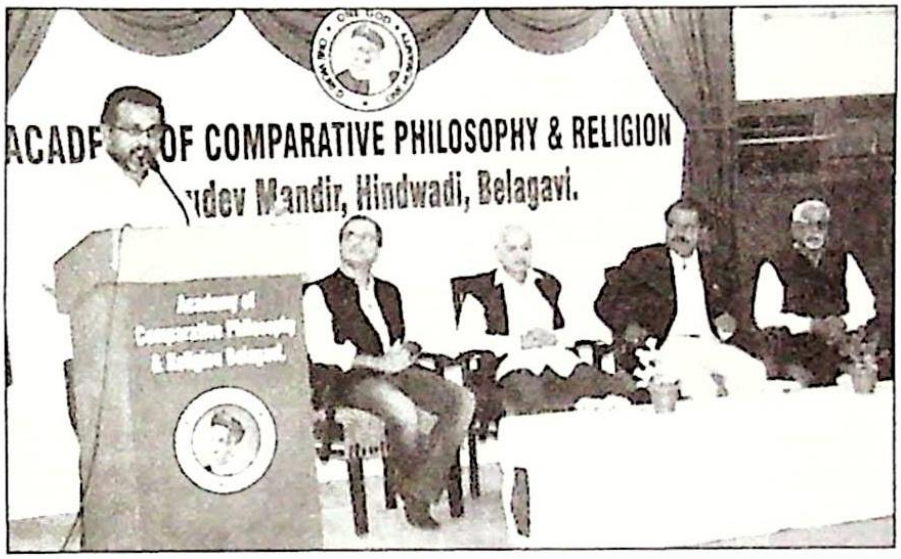
Mr. V. H. Deshpande emphasized the need for digitisation and 'Global tag' for the library.

Mr. A. G. Mulawadmath in his address blessed the students to achieve greater success by the Grace of Shri Gurudev with the help of the comparative study of his philosophy.

Mr. Jeevan Khatav, President, Rotary Club, Belagavi, Mr. V. H. Deshpande, District Governor Designate, Mr. A. G. Mulawadmath, President, Bar Association, Belagavi were felicitated on behalf of ACPR. ACPR's Hon'ble Secretary, Adv. M. B. Zirali honored all the members of Rotary Club and Bar Association by offering them flowers and books. Dr. Nirmala Bhattal, Principal, M.N.R.S B.Ed College, Belagavi anchored the programme.

1st Anniversary of Rotary study circle on 28-11-2019 Adv. M. B. Zirali Secretary ACPR delivering introductory Speech Rtn. Jeevan Khatav President Rotary Club of Belgaum, Shri Ashok Potdar Chairman ACPR, Adv. A. G. Mulwadmath President BAR Association Belgaum Rtn. V. H. Deshpande are in the picture





Dr. Sandeep Nair Dean Jain M.B.A. College, delivering welcome speech on 28-11-2019 at Library function.

Rtn. Jeevan Khatav Adv. A. G. Mutwad Math Rtn. V.H. Deshpande Rotary District Governor Designate being honoured on the Rotary study circle Anniversary function Shri. R. G. Jakati, Shri Shahidmomin; renowned thinker, Adv. Ashok Potdar, Dr. I. S. Kumbar Dr. Sushant Joshi Dean IMER, Dr. Madhumati Kulkarni Editor PWG Adv. M. B. Zirali are in the picture.

Gurudev Ranade Memorial Lecture Series 2019

20th to 22nd December 2019

Shri Gurudev Memorial Lecture series at ACPR is an annual event inviting leading speakers every year.

Adv. Shri. Devadatta Digambar Parulekar, of Vengurla, an eminent authority on "Santa Sahitya" delivered lectures at ACPR's Auditorium on the Verses of Saint Samartha Ramadas "Hechi Daana Dega Deva" (हेचि दान देगा देवा)

Shri Kishore Kakade infused the right tempo with his melodious voice by singing 'Sakha Panduranga' Abhang.

Adv. Shri. M. B. Zirali, Hon'ble secretary set the tune with his welcome and introductory note saying, 'Shri Gurudev's vision is a comparative analysis of all the religions, faiths and philosophies. ACPR is not promoting any sect or cult. Gurudev has written on Mystical literature of all the saints of India. He was more interested in students. So ACPR is carrying on the student oriented programmes regularly.'

Shri Vinayak Lokur, renowned industrialist, another eminent personality and the champion of "Angihotra' at Belgaum spoke on need of the hour to go beyond caste, creed, culture and religion to understand the ultimate Reality" i.e. "Satya Djnyana". He complimented ACPR for its journey on this pathway to God-realisation.

Adv. Devadatta Parulekar, in first session spoke on the importance and the magnitude of Santa Sahitya. He stated, "as we cannot claim that we have seen the depth of a sea. So is the depth of Santa Sahitya. Saints do not put forth any demand before God, even if they demand, they demand eternal remembrance only. ''मला विसरू नको'' "Don't forget me". Human mind is full of demands; but the mind of a saint has no instinct for demand because it does not have anything to ask for except this Grace. Hence its demand is ''हेचि दान देगा देवा। तुझा विसर न व्हावा.'' "Grant me a state where I do not forget you"

On 2nd day, he continued with the word ''हेचि'' "Only this" (i.e. the remembrance of God for ever) nothing else. That too because there may be a chance of forgetting God due to humanly distractions.

Even that chance should not be there. The begging bowl of our demand with all our wishes may be granted by God if we pray sincerely but saints don't want to follow this path as they are above the human wishes. That is why the conditional demand of हेचि "only this."

On the third day, he presented the relation of saint and God. Tukaram says to God, "you have to give only what I demand." This right to a devotee comes because the devotee-saint has an upper hand due to his "bhakti". God is the only omnipotent one to grant demand of a "bhakta." The Saint utilises the situation to attain the God-feet.

The only duty of a "Bhakta" is "Athavan" - "Remembering God", then the other things will follow.

Thus the saintly demand of 'eternal remembrance of God through the grace of God' is possible only when we practice the "Sadhana", the panecea, as explained by the saints. This will lead our individual and social life on the right paths. The "Vastu' i.e. Atma is within us but we forget (''आमि विसरतो''). That should not happen in our case that is the highest state of mind of a Bhakta."

On third day Dr. Vinod Gayakwad, Head, Dept. of Marathi RCU, delivering the valedictory address said, "Humility is far more important than anything else. He said "The Saint prayed "Pasayadan" for the well-being of the entire humanity. Vani-Lekhani-Karani" speech writing-action all are in one straight line in saints. Dr. Vinod Gayakwad thanked ACPR for organising such a meaningful lecture.

Hon'ble Shri Anil Benke MLA, graced the occasion. He said "Shantata ani Vinamrata" Silence and Humility only can give peace Therefore let us be subsurvient to the will of Shri Gurudev and serve him."

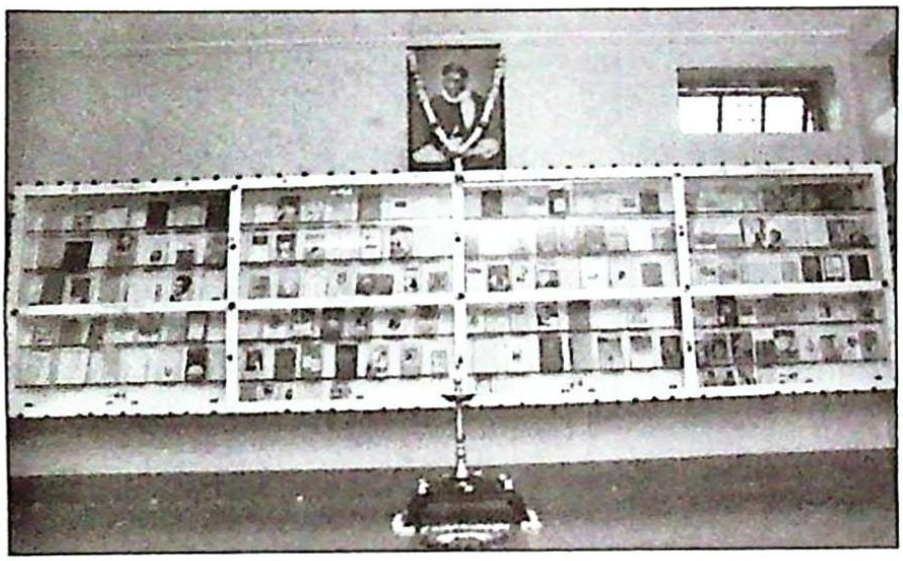
Prof. Swati Jog from Bharatesh Globle Education Trust MBA College anchored the valedictory function.

Adv. M. B. Zirali explaining to dignitaries about collection and display of books written by and on Shri Gurudev Dr. R. D. Ranade on 22-12-2019 at ACPR Gurudev Granthalaya

Adv. Devadatta D. Parulekar being Honored by ACPR on 22-12-2019 and the occasion was graced by Hon. Anil Benake M.L.A. Belgaum, North at ACPR Auditorium at the validictory function.

Dr. Ashvini Jog Solapur, who is instumental in the collection of books written by and on about Shri. Gurudev Ranade, being Honoured by ACPR. Smt. Nirmala Zirali. Dr. Madhumati Kulkarni. Smt. Anushree Aigali and adv. M. B. Zirali secretary ACPR seen in the picture at validictory function on 22-12-2019.

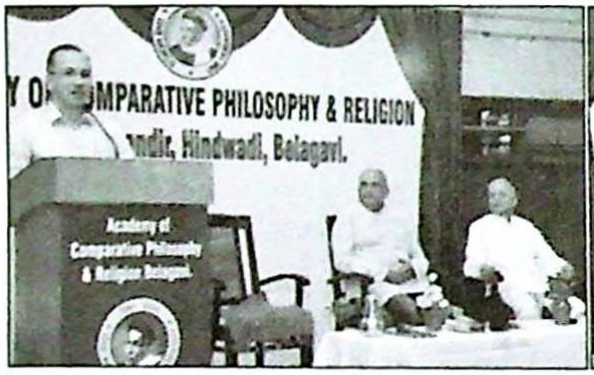
Inauguration of separate sections for by and on Shri Gurudev Dr. R. D. Ranade on 22-12-2019 by Dr. Ashvini Jog, Solapur at Shri Gurudev Granthalaya, ACPR, Belgaum.



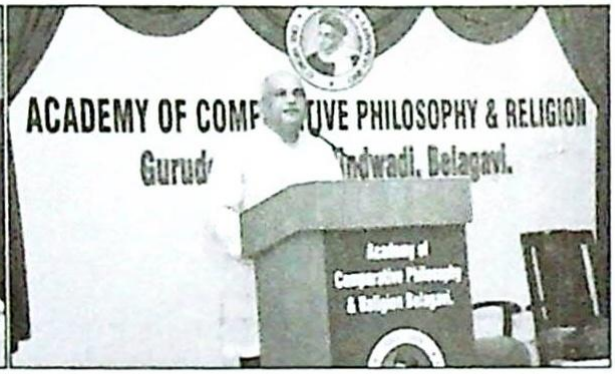
A view of collection and display of books written by and written on Shri Gurudev Dr. R. D. Ranade at Shri Gurudev Granthalaya, ACPR.

A view of dignitaries at the Display of Books during Inaugural function at Gurudev Granthalaya, ACPR, Belgaum.

Gurudev Ranade Memorial Lecture series from 20th to 22nd Dec. 2019 Adv. Shri Devadatta Parulekar, Vengula lighting the lamp before commencing his Lecture series. Adv. M. B. Zirali Secretary ACPR, Shri Vinayak Lokur Prop. Expert Engineers Belgaum are seen in the picture.

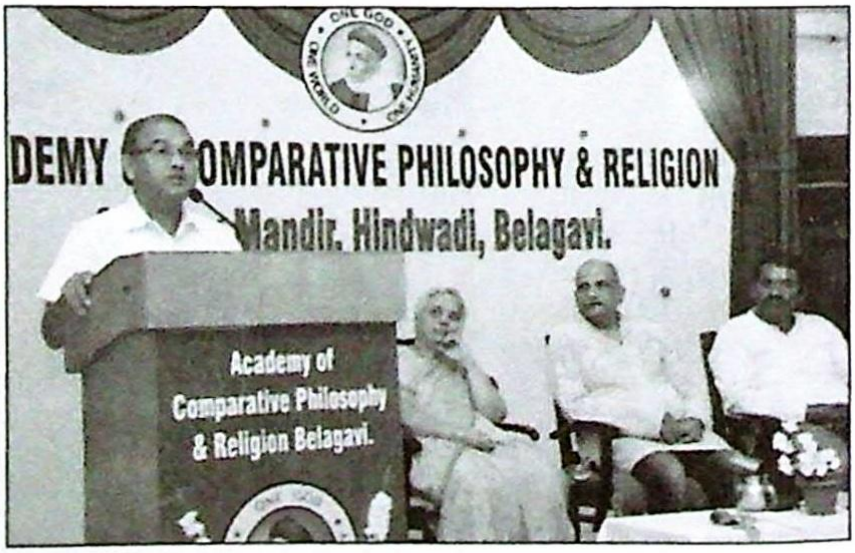


Shri Vinayak Lokur delivering his Innagural Address at the Lecture series



Adv. Devadatta Parulekar delivering Dr. R. D. Ranade Memorial Lecture-2019

Dr. Vinod Gayakwad Chairman the Dept. of Marathi R.C.U. Belgum delivering the validictory address at Dr. R. D. Ranade Memorial Lecture on 22-12-2019 Dr. Ashvini Jog Solapur, Adv. Parulekar and Hon. Shri Anil Benake M.L.A. Belgaum North are in the picture.



ಎ.ಸಿ.ಪಿ.ಆರ್. ತಂಡದಿಂದ ಕ್ಷೇತ್ರಯಾತ್ರೆ

।।ತೀರ್ಥೀಕುರ್ವಂತಿ ತೀರ್ಥಾನಿ ತೀರ್ಥಭೂತಾಹಿಸಾಧವಃ।।

(-ಪವಿತ್ರಜೀವಿಗಳಾದ ಸಂತರು (ಅವರು ಸಂಕಲ್ಪಿಸಿದ) ಸ್ಥಳಗಳನ್ನು ತೀರ್ಥಕ್ಷೇತ್ರವನ್ನಾಗಿಸುತ್ತಾರೆ)

ಯಾವುದೇ ಸ್ಥಳ ಕ್ಷೇತ್ರವಾಗುವುದು ಅಥವಾ ವಿಗ್ರಹ ದೇವರಾಗುವುದು ಆತ್ಮ-ಜ್ಞಾನಿಗಳಾದ ಮಹಾತ್ಮರು ತಮ್ಮ ಶಕ್ತಿಯನ್ನು ಅದರಲ್ಲಿ ಹರಿಸಿದಾಗ ಎಂಬುದು ಭಾರತೀಯ ದರ್ಶನ (ಆಗಮ) ಶಾಸ್ತ್ರದ ತಿರುಳು. ಪ್ರಸ್ತುತ ನಾವು ಹೇಳಲಿರುವುದು ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ಕೆಲವು ಸ್ಥಳಗಳಬಗ್ಗೆ. ಸಮಕಾಲೀನ ಮಹಾನ್ ಜ್ಞಾನೀಪುರುಷರು ಈ ಸ್ಥಳಗಳನ್ನು ಪವಿತ್ರಗೊಳಿಸಿ ಅದು ಸಾವಿರಾರು ಸಾಧಕ ಚೇತನರುಗಳನ್ನು ಉದ್ಧರಿಸಿದ್ದರ ಬಗ್ಗೆ. ''ಧನ್ಯಾಸ್ತು ತೇ ಭಾರತ ಭೂಮಿಭಾಗೆ'' ಎನ್ನುವ ಮಾತಿನಂತೆ ಪ್ರಾಕೃತಿಕವಾಗಿ ಸಾಧನಾಭೂಮಿಯಾಗಿ ಸಜ್ಜುಗೊಂಡಿರುವ ಕೆಲವು ಸ್ಥಳಗಳನ್ನು ತಮ್ಮ ಕರ್ಮಭೂಮಿಯಾಗಿ ಆಯ್ದುಕೊಂಡು ಅವುಗಳನ್ನು ನಮ್ಮನಾಡಿಗೆ ಕ್ಷೇತ್ರವನ್ನಾಗಿ ಮಾಡಿದ ಸೌಭಾಗ್ಯದಾಯಿಗಳಾದ ಮಹಾತ್ಮರ ಬಗ್ಗೆ ಈ ಬರಹ.

''ಸ್ವರೂಪ ಸಂಪ್ರದಾಯ'' ಅಥವಾ ''ನಿಂಬರಗಿ ಸಂಪ್ರದಾಯ'' ಎನ್ನುವುದು ಆತ್ಮಾನುಭೂತಿಯನ್ನು ಶ್ರಮವಿಲ್ಲದೇ ನಮ್ಮ ನಿತ್ಯಜೀವನದ ಸಹಜ ನಡೆಯಾಗಿ ನೆಮ್ಮದಿಯನ್ನು ಪಡೆಯಲು, ಮತ್ತು ತನ್ನ ಆನಂದ ಸ್ವರೂಪವನ್ನು ಅರಿಯಲು ದಾರಿ. ಈ ಮಹೋನ್ನತ ಸಂಪ್ರದಾಯ ಉಗಮಗೊಂಡಿದ್ದು ಉತ್ತರಕರ್ನಾಟಕ ಮತ್ತು ದಕ್ಷಿಣ ಮಹಾರಾಷ್ಟ್ರದ ಕೆಲ ಜಿಲ್ಲೆಗಳಲ್ಲಿ. ನಂತರ ಆ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಜನ್ಮತಳೆದ ಶ್ರೀ ಗುರುದೇವ ಡಾ।। ಆರ್. ಡಿ. ರಾನಡೆಯವರ ಮುಖಾಂತರ ಪ್ರಪಂಚದ ಗಮನ ಸೆಳೆಯಿತು. ಆನಂದಾನುಭೂತಿಯು ಕೇವಲ ಪಾಂಡಿತ್ಯ ಅಥವಾ ಕರ್ಮಠತೆಯಿಂದ ಸಾಧ್ಯವಾಗದು. ಅವು ಸಹಾಯಕವಾಗಬಹುದು ಅಷ್ಟೆ. ತನ್ನನ್ನು ತಾನರಿಯುವ ಮಾರ್ಗವೇ ಬೇರೆ. ಅದು ಪಂಡಿತರಿಗೂ – ಪಾಮರರಿಗೂ ಸಮಾನ ಸಂತಸವನ್ನು ನೀಡುವ ಮಾರ್ಗ. ಅದನ್ನರಿತು ನಡೆದರೆ ಅದು ಸಹಜ ಜೀವನ ನಡೆ. ಅದು ಆತ್ಮೋದ್ಧಾರ ಹಾಗೂ ಸಮಾಜಸ್ವಾಸ್ಥ್ಯ ಎರಡನ್ನೂ ಏಕಕಾಲದಲ್ಲಿ ಸಾಧಿತ ಮಾಡುವುದು. ಅದನ್ನು ಕಂಡು ಅನುಭವಿಸಿ ಅದು ಜನರ

ನೇಮ್ಮದಿಯ ಜೀವನಕ್ಕೆ ದಾರಿಯಾಗಲೀ ಎಂಬ ಪರಮ ಕರುಣೆಯಿಂದ ತಮ್ಮ ಜೀವಿತಾವಧಿಯನ್ನು ಅದಕ್ಕೆ ಸಮರ್ಪಿಸಿ ಕೊಂಡ ವಿಭೂತಿ ಪುರುಷರ ಆಡುಂಬೋಲವಾದ ಸ್ಥಳಗಳಿವು.

"ಅಕಾಡೆಮಿ ಆಪ್ ಕಂಪೇರಿಟಿವ್ ಫಿಲಾಸಫಿ ಎಂಡ್ ರಿಲಿಜನ್" ಎ.ಸಿ.ಪಿ.ಆರ್. ಅಂದರೆ "ಧರ್ಮದರ್ಶನಗಳ ತೌಲನಿಕ ಅಧ್ಯಯ ಸಂಸ್ಥೆ" ಶ್ರೀಗುರುದೇವರು 1924ರಲ್ಲಿ ಪುಣೆಯಲ್ಲಿ ಸ್ಥಾಪಿಸಿ ನಂತರ (ಅವರು ಕುಲಪತಿಸ್ಥಾನದಿಂದ ನಿವೃತ್ತಿ ಹೊಂದಿದ ಮೇಲೆ) 1952ರಲ್ಲಿ ಬೆಳಗಾವಿಗೆ ಸ್ಥಳಾಂತರಿಸಿ ತಾವೇ ಅದರ ಪ್ರಥಮ ಟ್ರಸ್ಟಿಯಾಗಿ ನೋಂದಾಯಿಸಿದರು. ಅವರೇ ನಿರ್ಮಿಸಿಕೊಟ್ಟ ಅನುಬಂಧಗಳಂತೆ ಈ ಸಂಸ್ಥೆ "ಅಕಾಡೆಮಿಯಾಗಿ" - ಒಂದು ಅಧ್ಯಯನ ಪೀಠವಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದೆ. ಜಗತ್ತಿನ ಎಲ್ಲ ಧರ್ಮ-ದರ್ಶನಗಳ ತುಲನಾತ್ಮಕ ಮತ್ತು ಸಮನ್ವಯ ಸಿದ್ಧಾಂತದ ಅಧ್ಯಯನ, ಅಧ್ಯಾಪನ, ಸಂಶೋಧನ ಮತ್ತು ಪುಸ್ತಕ ಪ್ರಕಟಣೆಯ ನಿರಂತರ ಚಟುವಟಿಕೆಗಳ ಕಾರ್ಯ ನಡೆಯುತ್ತಲಿದೆ. ಶ್ರೀಗುರುದೇವರು ಅನುಸರಿಸಿದ 'ಸ್ವರೂಪ' ಅಥವಾ 'ನಿಂಬರಗೀ' ಸಂಪ್ರದಾಯದ ಹಲವಾರು ಸಂಸ್ಥೆಗಳು ಇದ್ದು ಎ.ಸಿ.ಪಿ.ಆರ್ ಸಂಸ್ಥೆಯ ಗೌರವ ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಹಿರಿಯ ವಕೀಲರು ಹಾಗೂ ಪ್ರಸಿದ್ಧ ಚಿಂತಕರೂ ಆದ ಶ್ರೀ ಮಾರುತೀ ಬಿ. ಝಿರಲಿಯವರು ಕೆಲವು ಚಿಂತಕ ಬಂಧುಗಳ ಜೊತೆಯಲ್ಲಿ ಈ ಸ್ಥಳಗಳಿಗೆ ಇತ್ತೀಚೆಗೆ ಭೇಟಿನೀಡಿದ ಸಂದರ್ಭದ ಪಕ್ಷಿನೋಟ ಈ ಬರಹ.

ದಿನಾಂಕ 6 ಮತ್ತು 7 ಜನೆವರಿ 2020. ಎರಡು ದಿನಗಳಲ್ಲಿ ಇಂಚಗೇರಿ, ಉಮದಿ, ನಿಂಬರಗಿ, ನಿಂಬಾಳ, ಜಿಗಜೀವಣಗಿ ಹಾಗೂ ಕನ್ನೂರ್ ಆಶ್ರಮಗಳಿಗೆ ಭೇಟಿನೀಡಿದೆವು.

ಮೊದಲಿಗೆ ಬಿಜಾಪುರಜಿಲ್ಲಾ ಇಂಡೀ ತಾಲೂಕಿನ ನಿಂಬಾಳಕ್ಕೆ ಭೇಟಿ. ಅದು ಶ್ರೀಗುರುದೇವರ ಜೀವಿತಾವಧಿಯ ಬಹುಮೂಲ್ಯ ಸಮಯಕಳೆದ ಸ್ಥಳ. ಅಲ್ಲಿ "ಶ್ರೀಗುರುದೇವ ರಾನಡೆ ಸಮಾಧಿ ಟ್ರಸ್ಟ" ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದು, ಟ್ರಸ್ಟಿನ ಅಧ್ಯಕ್ಷರಾದ ಡಾ|| ಸುಹಾಸ್ ಕುಲಕರ್ಣಿ ಅವರು ಎ.ಸಿ.ಪಿ.ಆರ್. ಕಾರ್ಯದರ್ಶಿ ಹಾಗೂ ಇತರನ್ನು ಆದರದಿಂದ ಬರಮಾಡಿಕೊಂಡರು. ಶ್ರೀಗುರುದೇವರ ಸಮಾಧಿಸ್ಥಳ, ಅವರು ವಾಸಿಸುತ್ತಿದ್ದಮನೆ, ಅವರು ನಂತರ ಕಟ್ಟಿಸಿದ ಹೊಸಮನೆ, ಅವರು ತೋಡಿಸಿ ನಂತರ ಬಾವೂಸಾಹೇಬ್ ಮಹರಾಜರು ಅನುಗ್ರಹಿಸಿದ ನಂತರ ಗಂಗೆ ಹರಿದು ಬಂದ ಹಾಗೂ

ಬಾವಿ ಎಲ್ಲವನ್ನೂ ಜೊತೆಯಲ್ಲಿ ಬಂದು ತೋರಿಸಿದರು. ಶ್ರೀ ಗುರುದೇವರ ದೇಹದಹನದ ಸ್ಥಳ, ವಾಚನಾಲಯ ಇತ್ಯಾದಿ ಸ್ಥಳಗಳ ಸಂದರ್ಶನದ ನಂತರ ಎಸಿಪಿಆರ್ ವತಿಯಿಂದ ಇತ್ತೀಚೆಗೆ ಪ್ರಕಟಿತ ಶ್ರೀ ಗುರುದೇವರ ಜೀವನದರ್ಶನ, 'ಗ್ಲಿಂಪ್ಸಸ್ ಆಪ್ ಗುರುದೇವ್' ಹಾಗೂ 'ಜ್ಞಾನೇಶ್ವರಾಂಚೆ ತತ್ವಜ್ಞಾನ' ಈ ಗ್ರಂಥಗಳನ್ನು ನಿಂಬಾಳ್ ಟ್ರಸ್ಟಿಗೆ ಸಮರ್ಪಿಸಲಾಯಿತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತನಾಡಿ ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಝರಲಿಯವರು ''ಶ್ರೀಗುರುದೇವರ ಉದ್ದೇಶ ಹಾಗೂ ಅವರೇ ನಿರ್ದೇಶಿಸಿದ ಕಾರ್ಯಸೂಚಿಯಂತೆ ಎಸಿಪಿಆರ್ ಸಂಸ್ಥೆ ನಿತ್ಯನಿರಂತರ ಚಟುವಟಿಕೆಯನ್ನು ನಡೆಸುತ್ತಲಿದೆ,'' ಎಂದು ನುಡಿದರು ಹಾಗೂ ಹೊಸ ವಾಚನಾಲಯ ಶ್ರೀಗುರುದೇವ ಗ್ರಂಥಾಲಯದ ಸಂರಕ್ಷಣೆ, ಪುಸ್ತಕ ಪ್ರಕಟಣೆ, ವಿವಿಧ ಕಾರ್ಯಗಾರ ಹಾಗೂ ಉಪನ್ಯಾಸಗಳು ನಡೆಯುತ್ತಿರುವದನ್ನು ವಿವರಿಸಿದರು. ಶ್ರೀಗುರುದೇವರು ನಡೆದಾಡಿದ, ತಮ್ಮ ''ಸಿಟಿಂಗ್''ನ್ನು ನಡೆಸಿದ, ಧ್ಯಾನಮಾಡಿದ ಸ್ಥಳಗಳಲ್ಲಿಯ ನಮ್ಮ ಓಡಾಟ ನಮ್ಮನ್ನು ಪುನೀತರನ್ನಾಗಿ ಮಾಡಿತು.

ಅದೇ ದಿನ ಅಂದರೆ, ಜನೆವರಿ 6ನೇ ತಾರೀಖು ಇಂಚಗೇರಿಗೆ ಭೇಟಿನೀಡಿದೆವು. ಅದು ಕೂಡ ಇಂಡೀ ತಾಲೂಕಿನಲ್ಲಿದೆ. ''ಶ್ರೀಕ್ಷೇತ್ರ ಇಂಚಗೇರಿ'' ಇದನ್ನು ನಿಂಬರಗೀ ಸಂಪ್ರದಾಯದ ''ಕಾಶಿ'' ಎಂದು ತಮ್ಮ ಗುರುಗಳಾದ ದಿ।। ಪ್ರೊ।। ಎನ್. ಆರ್. ದೇಶಪಾಂಡೆ ಚಂದೂರ್‌ರವರು ಹೇಳುತ್ತಿದ್ದರು, ಎಂಬುದಾಗಿ ಶ್ರೀ ಎಂ. ಬಿ. ಝರಲಿಯವರು ನೆನಪಿಸಿಕೊಂಡರು. ಸಂಪ್ರದಾಯದ ಮೂಲಪುರುಷರಾದ ಶ್ರೀ ನಿಂಬರಗಿ ಮಹರಾಜರು, ಶ್ರೀ ಬಾವೂಸಾಹೇಬ್ ಮಹರಾಜರು, ಅಂಬುರಾವ್ ಮಹರಾಜರು, ಶ್ರೀ ಗಿರಿಮಲ್ಲೇಶ್ವರ ಮಹರಾಜರು, ಶ್ರೀ ಶಿವಪ್ರಭು ಮಹಾರಾಜರು ಹಾಗೂ ಶ್ರೀ ಮಾಧವಪ್ರಭು ಮಹರಾಜರು ಇತ್ಯಾದಿ ಮಹಾನ್ ವ್ಯಕ್ತಿಗಳು ನಡೆದಾಡಿ ಅವರದಿವ್ಯ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪಾವನಗೊಂಡ ಕ್ಷೇತ್ರ ಇದು. ''ಸ್ವರೂಪ ಸಂಪ್ರದಾಯ'' ಮೂಲತಃ ಕನೇರಿಯ ಶ್ರೀ ಕಾಡಸಿದ್ಧೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲಿದ್ದ ಶ್ರೀ ಮುಪ್ಪಿನ ಮುನಿಗಳಿಂದ, ಶ್ರೀ ನಿಂಬರಗೀ ಮಹರಾಜರೆಂದು ಮುಂದೆ ಪ್ರಸಿದ್ಧರಾದ ''ಶ್ರೀ ಗುರುಲಿಂಗ ಜಂಗಮ'' ಮಹರಾಜರು ಜ್ಞಾನದೀಕ್ಷೆಯನ್ನು ಪಡೆದಲ್ಲಿಂದ ಪ್ರಾರಂಭ. ನಂತರ ಅದು ಅನುಷ್ಠಾನಕ್ಕೆ ಬಂದದ್ದು ನಿಂಬರಗಿ ಮಹರಾಜರು ಹಾಗೂ ಅವರ ಈ ಮೇಲೆ ಹೆಸರಿಸಿದ ಶಿಷ್ಯರ ಇಂಚಗೇರಿ ಕ್ಷೇತ್ರದ ಪರಿಸರದಲ್ಲಿ. ಹಾಗಾಗಿ ಇದು ನಿಂಬರಿಗೀ ಸಂಪ್ರದಾಯದ ''ಕಾಶಿ''

ಎಂದು ಅನ್ವರ್ಥನಾಮ ಪಡೆಯಿತು. ಪ್ರಸ್ತುತದಲ್ಲಿ ಅಲ್ಲಿಯ ಗುರು ಶ್ರೀ ರೇವಣಸಿದ್ಧ ಮಹರಾಜರು, ಎ.ಸಿ.ಪಿ.ಆರ್. ಕಾರ್ಯದರ್ಶಿ ಶ್ರೀ ಎಂ. ಬಿ. ಝಿರಲಿಯವರು ಹಾಗೂ ಅವರ ಸಂಗಡಿಗರನ್ನು ಆದರದಿಂದ ಬರಮಾಡಿಕೊಂಡು ಅಲ್ಲಿನ ಪರಿಸರ, ಗೋಶಾಲೆ, ಹಿರಿಯರ ಸಮಾಧಿ, ಹಿರಿಯ ಗುರುಗಳನ್ನು ದಹನ ಮಾಡಿದ ಸ್ಥಳಗಳು, ಅವರೆಲ್ಲ ನಡೆದಾಡಿದ ಸ್ಥಳಗಳು ಇತ್ಯಾದಿಗಳನ್ನು ಅತ್ಯಂತ ಭಾವಪೂರ್ಣ ಮನಸ್ಥಿತಿಯಿಂದ ಸಂದರ್ಶಿಸಿದೆವು. ಅದೇ ಸಂಜೆ, ಅಲ್ಲಿಂದ ವಿದಾಯ ಪಡೆದು ಶ್ರೀಕ್ಷೇತ್ರ ಉಮದಿಗೆ ಪ್ರಯಾಣ ಬೆಳೆಸಿದೆವು. ನಮಗಾಗಿ ಅಲ್ಲಿಯೇ ಮಠದಲ್ಲಿ ವಸತಿ ವ್ಯವಸ್ಥೆ ಮಾಡಿದ್ದರು.

ಶ್ರೀ ಕ್ಷೇತ್ರ ಉಮದಿ ಸ.ಸ. ಭಾವೂಸಾಹೆಬ ಮಹರಾಜರ ಪುಣ್ಯ ಕ್ಷೇತ್ರ. ಈ ಕ್ಷೆತ್ರವನ್ನು "ನಿಂಬರಗೀ ಸಂಪ್ರದಾಯ"ದ "ಗಂಗೋತ್ರಿ" ಎಂಬುದಾಗಿ ಕರೆಯಲ್ಪಟ್ಟಿದೆ. ಅಂದು ಮುಂಜಾನೆ ಅಂದರೆ ಜನವರಿ 7ನೇ ತಾರೀಖು ಬೆಳಗಿನ 5 ಘಂ.ಯ ಕಾಕಡಾರತಿಯೊಂದಿಗೆ ಅಲ್ಲಿನ ಸಾಧಕರ ಜೊತೆ ನಮ್ಮ ದಿನ ಪ್ರಾರಂಭ ವಾಯಿತು. "ಶ್ರೀ ಬಾವೂಸಾಹೇಬ ಮಹರಾಜರ ಜೀವನ ಮತ್ತು ಸಂದೇಶ" ಎಂಬ ಪುಸ್ತಕ ಎ.ಸಿ.ಪಿ.ಆರ್ ಪ್ರಕಟಿಸಿದ್ದನ್ನು ಲೋಕಾರ್ಪಣಮಾಡುವ ಸುಸಂದರ್ಭವನ್ನು ಅಂದು ಅಲ್ಲಿ ಆಯೋಜಿಸಲಾಗಿತ್ತು. ಉಮದೀ ಟ್ರಸ್ಟನ ಅಧ್ಯಕ್ಷ ಡಾ।। ಎ. ಡಿ. ಕುಲಕರ್ಣಿಯವರು ಬಿಜಾಪುರದಿಂದ ಆಗಮಿಸಿದ್ದರು. ಹಿರಿಯ ಸಾಧಕಿ ಡಾ।। ಅಶ್ವಿನಿ ಜೋಗ್‌ರವರು ಸೊಲ್ಲಾಪುರದಿಂದ ಆಗಮಿಸಿದ್ದರು. ಬೆಳಗಿನ 8.30 ಘಂ. ಗೆ ಪುಸ್ತಕಗಳನ್ನು ಗುರುವಿನ ಶ್ರೀಪಿಠಕ್ಕೆ ಅರ್ಪಣೆಮಾಡಿ ಬಿಡುಗಡೆಮಾಡಿದ್ದು ಒಂದು ಅವಿಸ್ಮರಣೀಯಘಟನೆ. ಎ.ಸಿ.ಪಿ.ಆರ್ ವತಿಯಿಂದ ಪ್ರಕಟವಾದ 25 ಪುಸ್ತಕಗಳನ್ನು ಉಮದೀ ಟ್ರಸ್ಟಿಗೆ ಸಮರ್ಪಿಸಲಾಯಿತು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಮಾತನಾಡಿದ ಎಸಿಪಿಆರ್ ಕಾರ್ಯದರ್ಶಿಶ್ರೀ ಝಿರಲಿಯವರು "ಶ್ರೀ ಗುರುವಿನ ಸ್ಥಾನಕ್ಕೆ ಅವರೇ ಕರೆಸಿಕೊಂಡಂತೆ, ಅವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಅವರ ಜೀವನಗಾಥೆಯ ಪುಸ್ತಕ ಲೋಕಾರ್ಪಣ ಆಗುತ್ತಿರುವುದು ಅವಿಸ್ಮರಣೀಯ. ಇದು ನಮ್ಮೆಲ್ಲರ ಬಾಂಧವ್ಯವನ್ನು ಭದ್ರವಾಗಿ ಬೆಸೆಯುವ ಅಡಿಪಾಯ ಆಗಲಿ. ಈ ಗಂಗೋತ್ರಿಯನ್ನು ಕೇಂದ್ರವಾಗಿಟ್ಟುಕೊಂಡು ನಮ್ಮೆಲ್ಲ ಸಹ-ಸಂಸ್ಥೆಗಳ ಮಧ್ಯೆ ಸಂಪರ್ಕ-ಸಂವಹನ-ಸಹಕಾರ ವೃದ್ಧಿಯಾಗಿ ತನ್ಮೂಲಕ ಹಿರಿಯರು ಹಾಕಿಕೊಟ್ಟ ಮಾರ್ಗದಲ್ಲಿ ಮುನ್ನಡೆಯುವಂತಾಗಲಿ" ಎಂದು ನುಡಿದರು ಉಮದೀ ಟ್ರಸ್ಟ್ ವತಿಯಿಂದ ನಿತ್ಯನೇಮಾವಲಿ ಹಾಗೂ ಕಾಲೆಂಡರ್ ನೀಡಿ ಸತ್ಕರಿಸಿ ನಮ್ಮ ಭೇಟಿಯಬಗ್ಗೆ ಸಂತಸ ವ್ಯಕ್ತ ಪಡಿಸಿ ನಮ್ಮನ್ನು ಬೀಳ್ಕೊಟ್ಟರು.

ಅಲ್ಲಿಂದ ಮುಂದಿನ ನಮ್ಮ ಭೇಟಿ ಇಂಡೀ ತಾಲೂಕಿನ ಮತ್ತೊಂದು ಕ್ಷೇತ್ರ ನಿಂಬರಗಿ ಸಂಪ್ರದಾಯದ ಮೂಲಪುರುಷ ಶ್ರೀ ಗುರುಲಿಂಗ ಜಿಂಗಮ ಮಹರಾಜರ ದಿವ್ಯಕ್ಷೇತ್ರ "ದೇವರ ನಿಂಬರಗಿ" ಹಾಗೂ ಸ.ಸ. ಶ್ರೀ ಅಂಬುರಾವ್ ಮಹರಾಜರ "ನಾಮಸಾಧನ ಸಂಸ್ಥೆ" ಜಿಗಜೀವಣಗಿ ಇದನ್ನೊಂದು ಮಾದರೀಯ ಪಾರಮಾರ್ಥಿಕ ಮಂದಿರವಾಗಿ ಅಭಿವೃದ್ಧಿಪಡಿಸಿದ ಶ್ರೇಯ ಸಾಧಕ ಸಹೋದರಿ ಸೋಲಾಪುರದ ಡಾ।। ಅಶ್ವಿನಿ ಜೋಗ್‌ರವರಿಗೆ ಸಲ್ಲುತ್ತದೆ. ಅವರ ಈ ಕಾರ್ಯವನು ಶ್ರೀ ಝಿರಲಿಯವರು ಶ್ಲಾಘಿಸಿದರು. ಶ್ರೀ ಬಾಬಾರವರು ವಾಸಿಸುತ್ತಿದ್ದ ಮನೆ, ಧ್ಯಾನ- ನೇಮಮಾಡುತ್ತಿದ್ದ ಸ್ಥಳ ಇತ್ಯಾದಿಗಳನ್ನು ಪರಿಚಯಿಸಿ ಅವೆಲ್ಲದರಬಗ್ಗೆ ಮತ್ತು ಅಂಬುರಾವ್ ಮಹರಾಜರಬಗ್ಗೆ ವಿವರಣೆಯಿತ್ತು, ಡಾ।। ಅಶ್ವಿನಿ ಜೋಗ್‌ರವರು ಮಾತನಾಡಿದರು. ಬಾಬಾರವರ ವಾಸದ ಮನೆಯ ಹೆಸರು "ನಾಮ ಸಾಧನ ಮಂದಿರ ಸಂಸ್ಥೆ." ಇದನ್ನು ಮುನ್ನಡೆಸುತ್ತಿರುವ ಶ್ರೀಬಾಬಾ (ಅಂಬುರಾವ್ ಮಹರಾಜ)ರ ವಂಶಸ್ಥ ಶ್ರೀ ಅಶೋಕ ಕುಲಕರ್ಣಿಯವರು. ಅವರು ನಮ್ಮ ಭೇಟಿಯ ಬಗ್ಗೆ ಸಂತಸ ವ್ಯಕ್ತಪಡಿಸಿ, ಬಹಳ ಸುಮಧುರ ಭಾವದಿಂದ ವಿವರಣೆ ನೀಡಿದರು.

ಅದೇ ದಿನ ಮುಂದುವರೆದು ನಮ್ಮ ಯಾತ್ರೆ ಕನ್ನೂರಿನ ಸ.ಸ. ಗಣಪತರಾವ ಮಹರಾಜರ ಮಹೋನ್ನತ ಸಾಧನೆಯ ಸ್ಥಳ ಕನ್ನೂರು ಕ್ಷೇತ್ರಕ್ಕೆ ಭೇಟಿ. ಶ್ರೀ ಗಣಪತರಾವ ಮಹರಾಜರು ಈಗ ಕೆಲ ವರ್ಷಗಳ ಹಿಂದೆ ನಮ್ಮನ್ನಗಲಿದರು. ನಿಂಬರಗಿ ಸಂಪ್ರದಾಯದ ಹಿರಿಯ ಸಾಧಕನಿಷ್ಠರೂ ಮತ್ತು ತಮ್ಮ ಜೀವಿತದ ಬಹುಭಾಗವನ್ನು ತಮ್ಮದೇ ನಿರ್ಮಿತಿಯ "ಸುಲಭ ಆತ್ಮಜ್ಞಾನ"ದ ಮುಖಾಂತರ ತಮ್ಮ ಆಚರಣೆ, ಬರಹ ಮತ್ತು ಸಾಧಕರಿಗೆ ಮಾರ್ಗದರ್ಶನ ನೀಡುತ್ತಾ ಕನ್ನೂರು ಆಶ್ರಮವನ್ನು ಬೆಳೆಸಿದರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಾವು ಭೆಟೆಯಾದ, ಸ. ಸ. ಗಣಪತರಾವ್ ಮಹರಾಜರ ಅಣ್ಣನ ಮೊಮ್ಮಗಶ್ರೀ ಕೃಷ್ಣ ಸಂಪಗಾಂವಕರ್ ರವರ ಬಗ್ಗೆ ಹೇಳಲೇ ಬೇಕು. ಬಹಳ ಭರವಸೆಯ ಯುವಚೇತನ ಶ್ರೀ ಕೃಷ್ಣ ಸಂಪಗಾಂವಕರ್ ರವರು. ಇತ್ತೀಚಿಗೆ ನರ್ಮದಾ ಪರಿಕ್ರಮದ 3500 ಕಿ.ಮಿ. ಯಾತ್ರೆಯನ್ನು ಬರಿಗಾಲಲ್ಲಿ ಹಣವಿಲ್ಲದೇ ಸಂಚರಿಸಿ ಮೂರುವರ್ಷ ಮೂರು ತಿಂಗಳು ಹದಿಮೂರು ದಿನಗಳಲ್ಲಿ ಪೂರೈಸಿದ್ದಾರೆ. ಕೀರ್ತನ ಕೇಸರಿ ಹರಿದಾಸ ಸಂತಶ್ರೀ ಭದ್ರಗಿರಿ ಅಚ್ಚುತದಾಸರ ಆಶ್ರಮದಲ್ಲಿ, ಅವರ ಹತ್ತಿರ ತರಬೇತಿ ಪಡೆದು ಬಂದಿದ್ದಾರೆ. ಅವರು ಬೇರೆ

ಬೇರೆ ಕಡೆ ಆಧ್ಯಾತ್ಮ ಜಾಗೃತಿಯ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನೀಡುತ್ತಲಿರುತ್ತಾರೆ. ಎ.ಸಿ.ಪಿ.ಆರ. ವತಿಯಿಂದ ಕನ್ನೂರು ಆಶ್ರಮಕ್ಕೆ ಪುಸ್ತಕ ಸಮರ್ಪಿಸಲಾಯಿತು. ಅವರು ನಮ್ಮನ್ನು ಹಾರ್ದಿಕವಾಗಿ ಬೀಳ್ಕೊಟ್ಟರು. ಶ್ರೀ ಎಂ.ಬಿ.ಝಿರಲಿ ಯವರು ಶ್ರೀ ಕೃಷ್ಣ ಸಂಪಗಾಂವಕರ್ ರವರನ್ನು ಎ.ಸಿ.ಪಿ.ಆರ್‌ಗೆ ಆಮಂತ್ರಿಸಿದರು. ಅದಕ್ಕವರು ಸಂತೋಷದ ಸಮ್ಮತಿ ನೀಡಿದರು.

ಈ ರೀತಿಯಾಗಿ ಎರಡು ದಿನಗಳ ನಮ್ಮ ಸಂಪ್ರದಾಯದ ಕ್ಷೇತ್ರಗಳ ಯಾತ್ರೆ ಫಲಪ್ರದವೂ ಅವಿಸ್ಮರಣೇಯವೂ ಆಗಿ ಪೂರ್ಣಗೊಂಡಿತು "ದೇಶಸುತ್ತಬೇಕು ಅಥವಾ ಕೋಶ (ಪುಸ್ತಕ) ಓದಬೇಕು" ಎಂಬುದೊಂದು ಮಾತಿದೆ. ಈ ನಿಂಬರಗಿ ಸಂಪ್ರದಾಯದ ಸ್ಥಳಗಳಲ್ಲಿ ಇವೆರಡಕ್ಕೂ ವಿಫುಲ ಅವಕಾಶ ಇರುವದನ್ನು ನಾವು ಮನಗಾಣಬೇಕು. ಎ.ಸಿ.ಪಿ.ಆರ್ ದಿಂದ ಪ್ರಾರಂಭಿಸಿ ಇನ್ನಿತರ ಎಲ್ಲಾಕಡೆಯ ಸಂಪ್ರದಾಯದ ಕೆಂದ್ರಗಳಲ್ಲಿ ಹಿರಿಯ ಸಂತ ಶೇಷ್ಠರು ಸಾಧನೆ-ಬೋಧನೆ-ಆಚರಣೆ ಇವು ಮೂರಕ್ಕೂ ಮಹತ್ವಕೊಟ್ಟು ಬಹು ಮೌಲಿಕವಾದ ಸಾಹಿತ್ಯ ಮತ್ತು ಉಪದೇಶಾಮೃತವನ್ನು ಜಗತ್ತಿಗೆ ನೀಡಿದ್ದಾರೆ. ಅವುಗಳ ಸರಿಯಾದ ಅಧ್ಯಯನ ಮತ್ತು ಪ್ರಸಾರ ಈ ಜಗತ್ತನ್ನು ಉದ್ಧಾರ ಮಾಡಲಿಕ್ಕೆ ಮಹಾ ಸೋಪಾನಗಳಾಗಿವೆ. ಬಹುಶಃ ಈ ದೃಷ್ಟಿಯಿಂದಲೇ ಶ್ರೀ ಗುರುದೇವರು "ಅಕಾಡೆಮಿ" ಯಾಗಿ ಎಸಿಪಿಆರ್ ಸ್ಥಾಪಿಸಿರಬೇಕು. ಮುಂದಿನ ದಿನಗಳಲ್ಲಿ ಪರಿಣಾಮಕಾರಿಯಾದ ಸಂವಹನ - ಸಹಕಾರಗಳನ್ನು ವೃದ್ಧಿಪಡಿಸಿಕೊಂಡು ಕಾರ್ಯವೆಸಗಿ ಸಂಪ್ರದಾಯದ ಸಂತರ ಸಾಹಿತ್ಯ-ಶ್ರೀಗುರುದೇವರ ಸಾಹಿತ್ಯಗಳ ಅಧ್ಯಯನ ನಡೆಯಬೇಕು. ಇತರ ಧರ್ಮದರ್ಶನಗಳ ತುಲನಾತ್ಮಕ ಅಧ್ಯಯನ ನಡೆದರೆ, ನಿಂಬರಗೀ ಸಂಪ್ರದಾಯದ ಮಹೋನ್ನತ ಸ್ಥಾನ ಜಗತ್ತಿಗೆ ತಿಳಿದೀತು. ಆ ದಿಶೆಯಲ್ಲಿ ನಮಗೆ ಶ್ರೀಗುರುದೇವರು ಶಕ್ತಿ ನೀಡಲೀ ಎಂಬ ಪ್ರಾರ್ಥನೆಯೊಂದಿಗೆ - ರಾಜಾಧಿರಾಜ ಸದ್ಗುರುನಾಥ ಮಹರಾಜಕೀ ಜೈ!

ನಮ್ಮ ತಂಡದಲ್ಲಿ ಶ್ರೀ ಭೀಮಣ್ಣ ಖಾಡೆ,ಶ್ರೀ ಭೀಮಸೇನ ಝಿರಲಿ, ಹಾಗೂ ಶ್ರೀ ಮಹಾದೇವ ರಾಯಣ್ಣವರ ಕೂಡ ಇದ್ದರು.

ವರದಿ : ಅಮಿತ ಬೆಟಗೇರಿ
ವ್ಯವಸ್ಥಾಪಕರು
ಎ.ಸಿ.ಪಿ.ಆರ್. ಬೆಳಗಾವಿ

ACPR's Team on a Pilgrimage ...

तीर्थीकुर्वन्ति तीर्थानि तीर्थभूताटिसाधवः।।

(The place of pure saintly souls-the places they think of -are called pilgrim places.)

Any region becoming a pilgrim spot or any idol becoming a deity is due to the spiritual power infused in them by the great saints and this is the very crux of our Indian Philosophy, Shastras and Agamas. We are referring to such regions around our city which were sanctified by the contemporary great visionaries who have enlightened several Sadhaks. 'धन्यास्तु ते भारत भूमिभागे'. So goes the saying. The present write-up is about such souls who chose these regions as their Karmabhoomi and transformed them into holy places.

'Swaroop Sampradaya' or 'Nimbaragi Sampradaya' is an effortless path of self -awareness leading to happiness and awakening of our true blissful self. This supreme tradition is born in some district and then spread to the whole world through Shri Gurudev Dr. R. D. Ranade who was born in this tradition. Neither scholarly study nor orthodox beliefs can guarantee the divine bliss and experience. They may be helpful to a certain extent. The path of self-realisation is totally different. It assures equal bliss to all the learned and the ignorant alike. Treading on the path of self-realisation is in fact an easy path with the help of which we can accomplish self-liberation and social health simultaneously. In order to make this as the path of happiness for the laymen great souls, out of compassion for the suffering lot, surrendered themselves and transformed these regions into the holy places by their vibrations.

.... Academy of comparative Philosophy and Religion (ACPR) was founded by Shri Gurudev Ranade himself in 1924 after his retirement as Vice-chancellor of Allahabad university. Later, it was shifted to Belagavi in 1952 and he himself registered it as its first trustee. This Academy is functioning as per the norms and principles laid down by Shri Gurudev. Comparative study of the religions and philosophies of the world, integration of the philosophies of the world research, teaching and publication of spiritual books are the

various activities carried out here.

Given below is a bird's eye view of the various regions following the Swaroop/ Nimbargi tradition and also an account of some places visited by ACPR's Hon'ble secretary leading Advocate and great thinker Shri Maruti Zirali along with his like-minded thinkers.

They visited Inchageri Umadi, Nimbargi, Nimbal, Jig Jeevangi and Kanoor Ashram on 6nd and 7th of Jan. 2020.

They first visited Nimbal in Indi Taluka, Dist Vijaypur. This is the place where Shri Gurudev spent most valuable time of his life. The President Dr. Suhas Kulkarni of Shri Gurudev Ranade Samadhi Trust, Nimbal welcomed heartily the Secretary of ACPR and all others. He showed them the Samadhi, of Gurudev the place where he stayed, the new building he constructed and the well dug out which was later on blessed by Bausaheb Maharaj, the place where Shri Gurudev was cremated and the library. Later the recently published works of ACPR - *Shri Gurudev Jeevan Darshan, Glimpses of Gurudev, Dynaneshwaranche Tattwadyan* were gifted to the Nimbal Trust Speaking on the occasion Adv. Shri Zirali remarked, "ACPR is ceaselessly engaged in carrying out the motto and the directions given by Shri. Gurudev, He also elaborated the upkeeping of Shri Gurudev library, publication of books, various workshops, lectures and felt sanctified while walking in the place where Shri Gurudev had walked conducted his 'sittings', and meditated.

On the same day i.e. 6th Jan 2020 we visited Inchageri. It is also in Indi Taluka. Inchageri is described the as Kashi of Nimbargi tradition by his Guru late Prof. N. R. Deshpande Chandoor, reminisced Adv Shri M. B. Zirali. This is a holy place where the founder souls of the tradition, Shri Bhausaheb Maharaj, Shri Amburao Maharaj, Shri Girimalleshwar Maharaj, Shri Shivprabhu Maharaj and Shri Madhav Prabhu Maharaj had trodden. Originally 'Swaroop Tradition' was started by Shri Muppin Muni who was in the blissful contact of Shri Kadasiddheshwar of Kaneri. Later on Shri Gurudev Jangam who came to be known as Shri Nimbargi Maharaj was initiated and thus Nimbargi Tradition came into forefront. In this way Shri Nimbargi Maharaj and the above mentioned disciples put the tradition into force by virtue of which Inchageri came to be recognised as the Kashi of Nimbargi Tradition

Guru Revanasidda Maharaj of the place welcomed heartily the Secreatory of ACPR, Adv. Shri M. B. Zirali and his team and showed them the 'Goshala', 'Samadhi' crematorium and the places walked by of all the Gurus. The same evening we proceeded to Umadi for the night half where all the arrangements were made for our stay.

Umadi is a holy place of Shri Bhausaheb Maharaj. It has been called as the Gangotri of Nimbargi Tradition. Our day i.e. Jan 7, started at 5 pm participating in the morning *aarati* with the Sadhaks. Arrangements were made for releasing the book 'Shri Bhausaheb Maharaja's life and message published by ACPR. The President of Umadi Trust, Dr. A. D. Kulkarni had arrived from Vijaypur for the function. Dr.Smt. Ashwini Jog, a senior Sadhak had also arrived from Sholapur. It was a memorable event when the book was placed at the pulpit of the Guru before it saw the light of the day. 25 books published by ACPR were also presented to the Umadi Trust. Addressing on the occasion the Secretary of ACPR. Adv. Mr. M. B. Zirali said, 'this is an unforgettable moment that the Guru called us at his place for the offering and release of the book written on him. May this event be a solid foundation for our bond of fraternity. May this Gangotri be a central focus for contact, communication, co-operation among all co-existing trusts for progressing on the path shown by the elders and Gurus. We were all offered 'Nitya Namavali and Calendar' on behalf of the Umadi Trust and Prasadam before parting.

We then headed toward Devar Nimbargi, the holy shrine the founder, Shri Guruling Jangam of Nimbargi Tradition and Shri Amburao Maharaja's Shrine of 'Naam Sadhana Samsthan, in Jigjeevange. The credit of developing this place into a spiritual abode goes to sister sadhak Dr. Smt. Ashwini Jog. Adv Zirali appreciated heartily her services. Dr. Ashwini Jog speaking on the occasion apprised us all about the place Shri Amburao Maharaj stayed, his meditation room and about his life and sadhana. The place where Shri Amburao Maharaj stayed is named as 'Naam Sadhan Mandir society which has been now looked after by Shri Baba-Shri Ashok Kulkarni the descendant of Shri Amburao Maharaj. He was very happy to receive us and affectionately furnished the details of the place.

Continuing our itinerary we visited Kannoor, the prime place of Shri Ganapatrao Maharaja's spiritual sadhana who left his mortal

frame very recently. This great sadhak of Nimbargi Tradition formed his own 'Sulabha Atmadyan and he developed this Ashram by his spiritual practices, writings and teachings to the sadhaks and disciples. Mention should be made here of a young promising soul Shri. Krishna Sampagaonkar, grandson of Shri Ganapatrao Maharaja's elder brother. Very recently he has undertaken the pilgrimage of Narmada Parikrama of 3500 kms barefooted and penniless which he completed successfully in three years, three months and thirteen days. He has taken training at Saint Bhadragiri Achyutdasa's Ashram. Shri Krishna Sanagonkar conducts programmes as spiritual awakening at various places. On behalf of ACPR books published by the Academy were gifted to Kannoor Ashram. We were given a hearty farewell. Adv. Shri M. B. Zirali invited Shri Krishna Sampagaonkar to visit ACPR which the latter accepted it heartily.

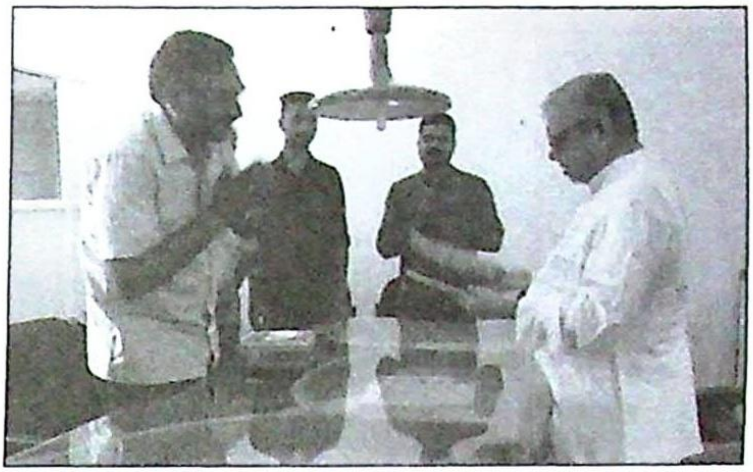
In this way, our two days pilgrimage had a grand finale on a fruitful and memorable note. There is an adage, 'trot the world, read the books' We realised that the spots of Nimbargi. Tradition have ample opportunities for both. The great saints have bestowed upon mankind their Grace emphasising the importance of the supreme sadhana, teaching, practices, valuable works and guideline. They are the corner-stones for proper study and spreading the teachings for the welfare of the world. Perhaps Shri Gurudev founded his Academy with this sole motto in view.

We ardently hope and wish that with the help of effective communication and active co-operation the tradition of these saints, their works and the study of Shri Gurudev's works will be taken up with great enthusiasm in the coming years. The supreme significance of Nimbargi Tradition may be received by the world through a comparative study of other traditions. We ardently pray, may Shri Gurudev bestow upon us his Gracious spirit and enegy to strive in this direction.

Rajadhiraj Sadgurunath Maharaj ki Jai!

(Our team of pilgrimage consisted of
Shri Bheemanna Khade,
Shri Bheemsen Zirali,
Shri Mahadev Rayannavar as well)

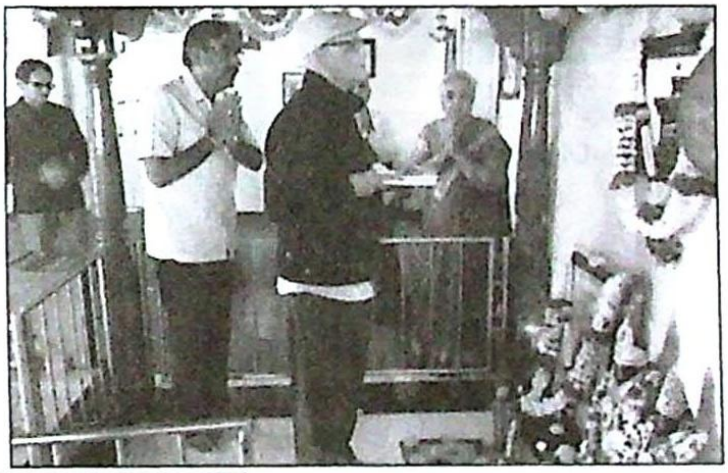
Reported by
Mr. Amit Betgeri
Manager,
ACPR, Belagavi

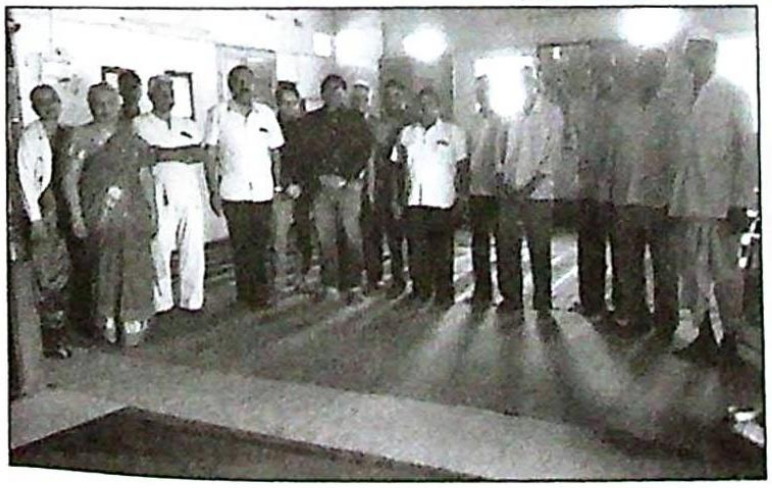


At Nimbal Ashram; secretary Adv. Maruti B. Zirali presenting books published by ACPR to Dr. Suhas Kulkarni, President Nimbal Ashram on 6-2-2020

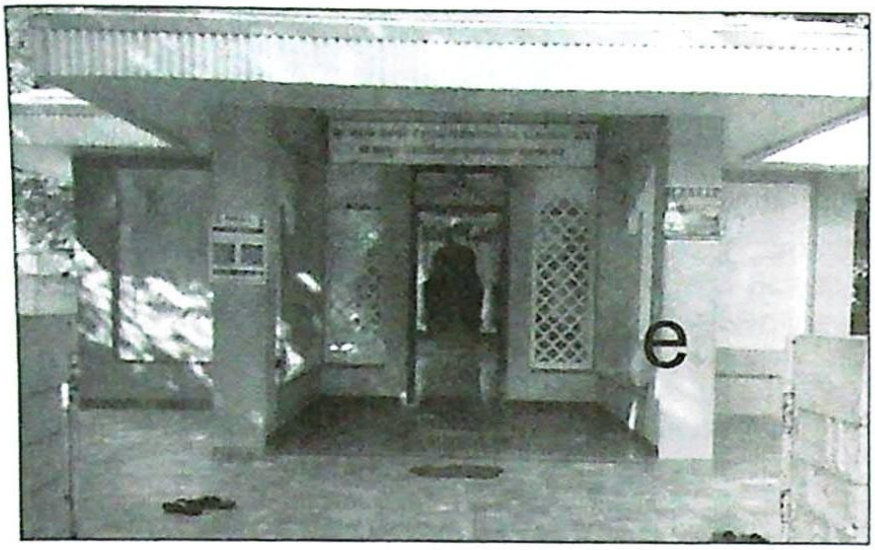
Exchange of thoughts with Shri. Revanasiddheshwar Maharaj at Inchargeri Math, when ACPR secretary Shri Maruti B. Zirali and his team visited Inchageri Math on 6-2-2020

A very rare occasion : Book published by ACPR on Shri Bhavusaheb Maharaj was released by Dr. A. D. Kulkarni at Umadi Ashram on 7-2-2020. In the picture the book is placed at the feet of Bahusaheb Maharaj. Adv. Maruti B. Zirali, Dr. Ashwini Jog, Solapur were present.





Group photo at Umadi after book releasing function on 7-2-2020.



Samadhi Mandir of the founder of "Swaroop" i.e. "Nimbaragi" Sampradaya. Shri Shri Gurulinga Jangama Maharaj (Nimbargi Maharaj) at Devara Nimbargi, Tq. Indi, Dt. Bijapur.

A.C.P.R. team at Jigajinagi Namasadhana Trust Ashram, The holy place of Shri Amburao Maharaj (Baba). Shri Bhimasen, Dr. Ashwini Jog, ACPR Secretary M.B. Zirali are in the picture.

ACPR team with Secretary Maruti B. Zirali presenting Books published by ACPR to Shri. Srikrishna Sampagaonkar at Shri Ganapat Rao Maharaj Ashram at Kannur, Dt. Bijapur

Book Review-10

SHRI BHAUSAHEB MAHARAJ

(1843-1914-A brief Life-Sketch)

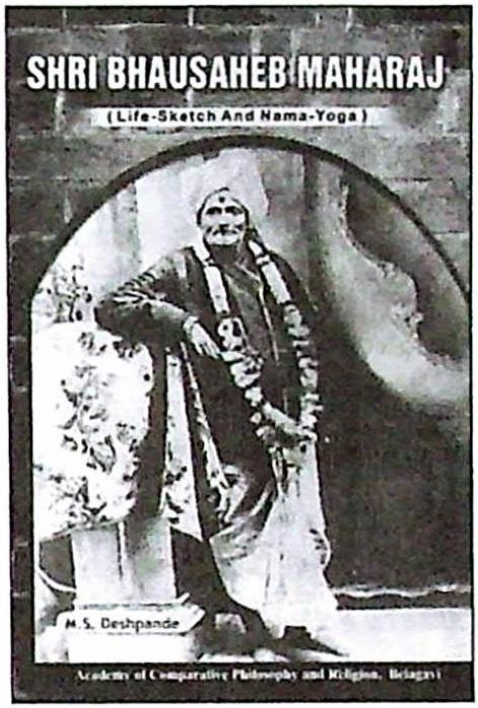
Author- M.S. Deshpande

Publishers- Academy of Comparative Philosophy & Religion, Gurudev Mandir , Belgavi

Pages- iv+ 60

First Edition- 2019

Price- Rs. 120, Hard Paperback



The book under review is an extract from ACPR's Silver Jubilee Souvenir published in 1978. Its author is Shri M.S. Deshpande. Adv. M.B. Zirali, Hon. Secretary of ACPR has written the Publisher's Note. Shri R.G. Jakati has edited the entire text very meticulously. The book saw the light of the day on 7-1-2020 at Umadi, Vijaypur Dist.

The book is divided into three parts:1. i. Early life of Shri Bhausaheb Maharaj; ii. Naama-Yoga. 2. Part I -The Path . Part-II -The Goal.

The opening pages narrating the early life of Bhausaheb commence with the words of Shri Gurudev:' Nimbaragi Maharaj and Shri Bhausaheb Maharaj are the Jnaneshwar and Tukaram of our Sampradaya. They are not a whit less in their spiritual attainments than Jnaneshwar and Tukaram.'

Describing the early life of Shri Bhausaheb the author states that like Swami Ramdas Shri Bhausaheb was born on the auspicious Ramnavami Day in a well-to-do family of Umadi- a village in the Jat Taluka of Maharashtra. Even as a boy he had developed a deep devotion to Shree Hanuman and worshipped Him daily. he was blessed by Shri Nimbaragi Maharaj at an ealry age of 14. This part further describes how Bhausaheb progressed on his spiritual path and enjoyed the effulgent Vision and Bliss

of the Atman by chanting the Divine Name given by his Master. Like Ramkrishna showering all his blessings and grace on Vivekananda , Shri Nimbargi Maharaj also showered blessings and Grace on Bhausaheb before he lay his mortal frame.

Bhausaheb founded a Math at Inchagiri- a place of his chief disciple Shri Amburao Maharaj.

The book quotes the glory of Shri Bhausaheb Maharaj as extolled by Shri Gurudev thus: 'you are the President of the Assembly of earthly gods; great sadhaks who have enjoyed the Bliss of the Atman in Inchagiri. The Chapter concludes with a rhetorical question, what cannot be attained by Self-realisation? Without actually going in for it, it can make a blind man see, a deaf man hear, an ignorant person utter words of wisdom, a buffalo repeat the Vedas...'

The next Chapter entitled Naam-Yoga presents selected exctracts from the letters of Shri Bhausaheb Maharaj. Naam-yoga is the author's coinage which Shri Maharaj called as Dnaa Marg- path of self-realisation. These letters are framed into 44 groups. The Group I deals with the path and Group II with the Goal. Part-I is further divided into two sections as 1. Abhyasa-Practice and 2. Vairagya-Dispassion. It is further divided into two sections- 1. Abhyudaya-worldly weal and 2. Nshreyas-Spiritual Bliss. Sec. I implies worldly grandeur while sec. II signifies spiritual welfare and beatitude. Both worldly and spiritual life need the support of the Divine Power and Grace: one for the physical well-being , the other for the evolution of the soul.

In the course of the exposition various steps towards spiritual practices are systematically enumerated.

The book on the whole, enlightens the sadhaks on the path of the spiritual practice and attainment of the Divine.

The language is very lucid and crystal clear even for a layman. However it ought to have had chapter-wise contents with page numbers for ready reference. It is indeed a veritable treasure for readers in general and the followers of the Sampradaya in particular.

Dr. Madhumati M. Kulkarni
Chief Editor

14	Spiritual Awakening in Gandhi and other Indian Saints	R.D.Ranade	2003	Sarva Seva Sangh Prakashan Rajghat, Varanasi.-221001	80/-
15	The Evolution of My Own Thought	R.D.Ranade	2001	Shri Gurudev Ranade Samadhi Trust, Nimbal R.S.-586211 Tal. Indi, Dist. Bijapur, Karnataka	25/-
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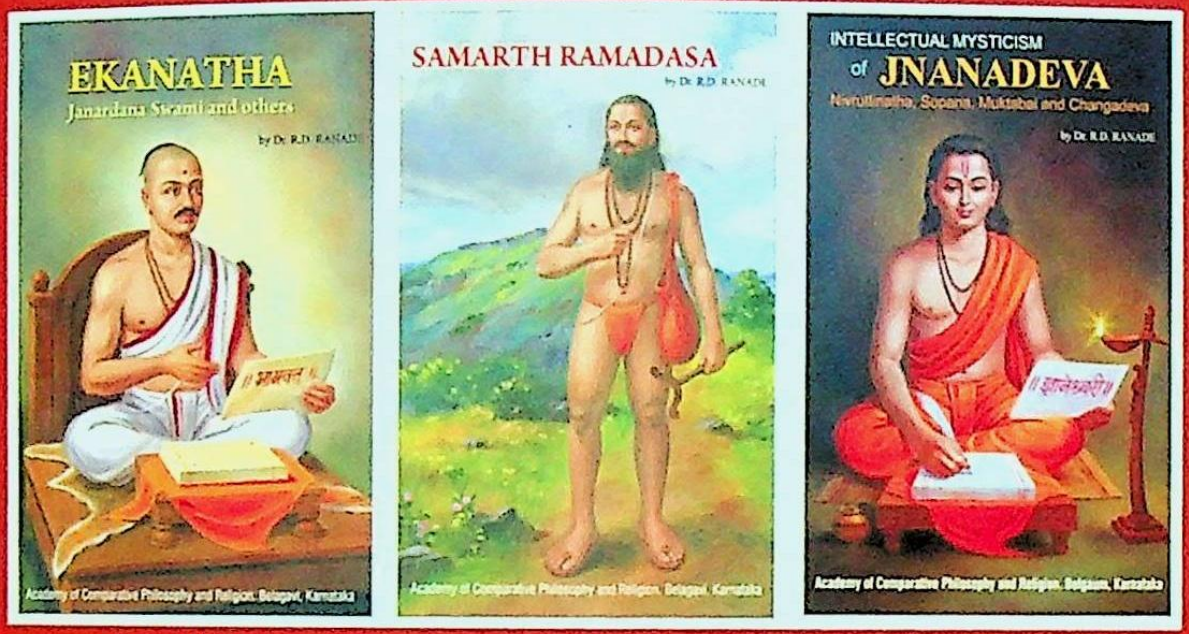

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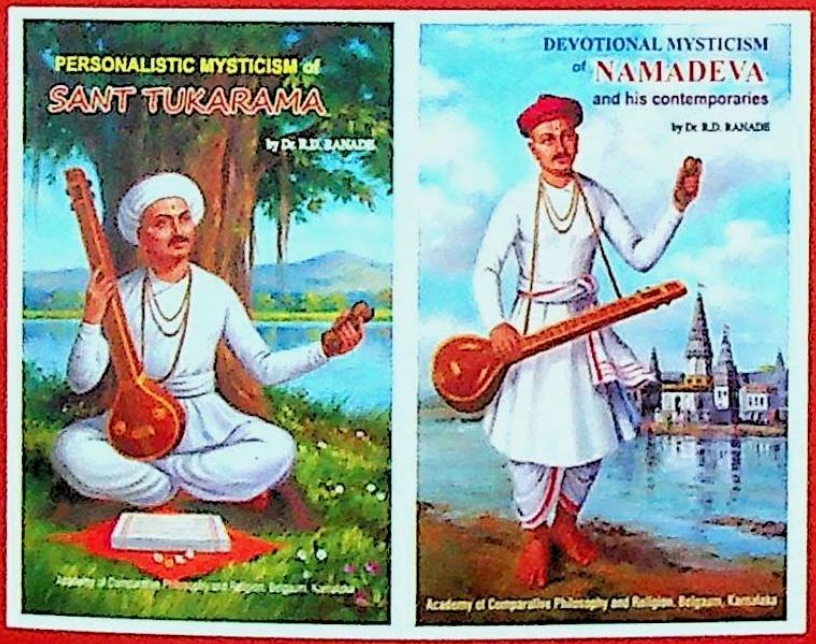

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